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### ARTICLE I.

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*Continuation of the History of the Province of Massachusetts Bay, from the Year 1748. With an Introductory Sketch of Events from its original Settlement. By George Richards Minot, Fellow of the American Academy of Arts and Sciences, and Member of the Massachusetts Historical Society. Vol. i. 8vo. pp. 304. Boston. Manning and Loring. 1798.*

THE history of the settlement and progress of the Anglo-American colonies, though it may present objects less magnificent than that of the conquest of the empires of Mexico and Peru, yet, when viewed in all its relations and consequences, it cannot be regarded as less interesting and important to the philosopher, the politician, and philanthropist. Such is the power of Genius in conferring dignity and splendour on every subject, that things, comparatively mean and little, swell into magnitude and importance at its magic touch. While this influence is felt and admired in perusing the pages of the historian of Scotland, we are filled with unspeakable regret, that his plan, which comprehended the northern as well as southern colonies of America, was left unfinished. This regret is, in some degree, diminished by the hope, that the honour of completing so great and arduous an undertaking is reserved for some native citizen, who will emulate, if not surpass, the labour of that illustrious writer.

It is a circumstance favourable to the indulgence of such an expectation, that no department of literature among us is cultivated with more assiduity than that of history; and though

*Minot's History of Massachusetts Bay.*

no historian hath yet arisen who can vie with those who have so recently shone in Great-Britain, we have several who, for diligence and fidelity, deserve no inconsiderable praise. The distinct histories of separate colonies and individual states must greatly facilitate the labours of the general historian; and, for that reason, every accession to their number will be received with pleasure and attention. In the number, variety and authenticity of his materials, the historian of the United States possesses many advantages unknown to the narrator of the events of a remote age, or of a distant nation. There is little necessity of seeking truth by the process of conjecture, or by painful collation of doubtful and discordant authorities; since there are few facts worthy of relation, concerning which written or printed documents may not be found, without extraordinary exertion or laborious research.

The work of Governor HUTCHINSON is well known as a judicious and faithful narrative of the events of the Colony of Massachusetts, to the year 1750.—Though it is no where so expressed, the present performance is evidently a continuation of that history. It would not have been improper or uninteresting if Mr. MINOT had, in his preface, taken some notice of the labours of his respectable predecessor in the same path.

Our author informs us that he was led to this undertaking from ‘a sense of the obligation incumbent on every one to devote his leisure time, and means of information, to some object of general utility.’ Had fame or reward been preferred by him to this useful labour, he would have selected a more brilliant and fruitful theme.—These motives do honour to the virtues of this amiable and intelligent writer, and it is to be wished that many of those who now consume their leisure in frivolous or sordid pursuits, or dissipate their talents on objects trivial and worthless, would feel as strongly the duty of devoting some portion of their time and abilities to the benefit and instruction of mankind.

The four first chapters of the volume before us are introductory, and are occupied with a general view of the progress of the colony from its first settlement to the year 1748.—We shall extract a few pages from this part of the volume, as exhibiting a brief sketch of the spirit and character of the first colonists, and as a specimen of our author's manner of writing and reflecting on his subject.

‘The Council of Plymouth thus established, in the third year of King Charles I. granted the country which may be called Massachusetts proper, extending from three miles north-



ward of Merrimack River to three miles southward of Charles River, unto Sir Henry Roswell and others, who also received a charter from that king confirming their grant, and vesting them with powers of jurisdiction over the country.

'This charter, from the omissions of several powers necessary to the future situation of the colony, shows us how inadequate the ideas of the parties were to the important consequences which were about to follow from such an act. The Governor, with the assistants and freemen of the company, it is true, were empowered to make all laws not repugnant to those of England; but the power of imposing fines, mulcts, imprisonment, or other lawful correction, is expressly given according to the course of other corporations in the realm; and the general circumstances of the settlement, and the practice of the times, can leave us no doubt that this body politic was viewed rather as a trading company residing within the kingdom, than, what it very soon became, a foreign government exercising all the essentials of sovereignty over its subjects. The removal of the charter to Massachusetts Bay began to unfold the defects of it, and the consequences of the settlement there. So many of the inhabitants were made free of the company, that it became impossible for the whole to act in making the laws, and hence arose the necessity, perhaps, too, the first idea, of a representative body among them. This they created of their own motion, in six years after the grant of their charter, which was wholly silent upon so important an institution. The highest act of sovereign authority likewise became necessary to be exercised upon criminals in the privation of life, concerning which the charter made no mention: but the government undertook to inflict capital punishments, without recourse to the crown for additional powers. In the same manner did they supply a defect of authority to erect judicatories for the probate of wills; to constitute courts with admiralty jurisdiction; to impose taxes on the inhabitants; and to create towns and other bodies corporate.

'Such is the force of habits and prejudices, and so prone are mankind to place unlimited confidence in their government, when unprovoked by the usurpation and abuse of power, that the people of Massachusetts may be said to have submitted to a system of laws by which the freedom of action was abridged, and to have involuntarily yoked themselves to an ecclesiastical authority, by which the rights of conscience lost, for a time, the very principles that their emigration had avowed. It would ill become the descendants of

these adventurous heroes to look back with reproach upon institutions from which they are now deriving the most transcendent blessings; but it would still more ill become them to show distrust of the prevailing merits of their ancestors, by an attempt to conceal defects which are incident to human affairs; defects, too, so exceedingly overbalanced, upon the whole, by wisdom, perseverance, and success. Let us then observe, that, having their own government secured by the right of election, all their fears arose from that of England; and, being of the same sentiments with their clergy, they seemed to contemplate no encroachments upon their religious privileges but from the hierarchy there. Common misfortune and danger having united them, at this early period, in opinion and interest, the government became rather a voluntary effort of self-preservation than an imposing act of authority. The great refinement of securing the rights of the minority was not searched for where all were agreed; and whilst the community was unrestrained by foreign tyranny, the idea of its becoming an instrument of oppressions within itself was not presented strikingly to view. The general freedom was the first object: it remained for posterity, by the checks and divisions of power which have since been more fully adopted in political constitutions, to guard against evils which the highest mutual confidence, and a common exertion to preserve the enjoyment of their own religious opinions, the only expected reward of all their labours, prevented our forefathers from anticipating.

‘ A body of men, receding from the established government and religion of a country, cannot be supposed to have carried with them any great affection for its laws, nor to have been provided with many assistants professionally skilled in its judicial institutions. The want of such counsel is acknowledged by the General Court, and had they been possessed of all the jurisprudence of the old world, the peculiarity of their situation would have rendered it a partial directory. Under such circumstances the immediate exigencies of their affairs could not but dictate local regulations; and the general principles of government would naturally be suggested from that respected guide of their consciences and morals, which they had followed through so many trials. They therefore adopted the Bible as their principal code of law, and declared, as an article in their bill of rights, that no man should suffer but by an express law, sufficiently published; yet, in case of a defect of law in any particular instance, *by the word of God.*



‘ Their capital offences were idolatry, witchcraft, blasphemy, murder, bestiality, sodomy, adultery, man-stealing, bearing false witness, conspiracy and rebellion, cursing or smiting a parent, unless when neglected in education, or provoked by extreme and cruel correction; rebellious and stubborn conduct in a son, disobeying the voice and chastisement of his parents, and living in notorious crimes; rape and arson: other offences were also made capital upon a second or third conviction, and the degree of the offence was, in some instances, increased by the circumstance of its being committed on the Sabbath.

‘ In the inferior classes of crimes were many peculiar to the situation of the colony, especially with regard to sumptuary regulations, and the enforcing of industry. In these there are strong proofs of the disposition which prevailed, of showing respect to particular descriptions of families by distinctions in their favour.

‘ Their punishments bore a resemblance to the general rigour of their penal code, and were sometimes, even in capital cases, left to the discretion of their judges. There is a law on the subject of torture, which is a stain rather upon the volume in which it is recorded than upon the practice of the country; to the honour of which it may be said, that the use of this statute has been so little contemplated, that it became wholly obsolete. This law prohibits torture generally, but excepts any case in which the criminal is first fully convicted by clear and sufficient evidence; after which, if it be apparent, from the nature of the case, that there be confederates with him, he may be tortured, yet not with such tortures as are barbarous and inhuman. The very terms of this statute seem to disarm it of the power of injuring, and would render it, if it were in force, a less dreadful engine of inhumanity than the *peine forte et dure* of the English law.

‘ The rigour of justice extended itself, as well as the protection of the rights of property, as to the moral habits of the people; and a remarkable instance of this is shown in the power given creditors over the persons of their debtors. The law admitted of a freeman's being sold for service to discharge his debts, though it would not allow of the sacrifice of his time, by his being kept in prison, unless some estate was concealed.

‘ There was an inestimable advantage gained to the cause of freedom by a law of 1641, which declares the lands of the inhabitants free from all fines and licenses upon alienation, heriots, wardships, and the whole train of feudal exactions,

which have so grievously oppressed mankind in other parts of the world. They tendered hospitality and succour to all christian strangers flying from the tyranny or oppression of their persecutors, or from famine, wars, or the like compulsory cause, and entitled them to the same law and justice as was administered among themselves.

‘ But whilst they thus scrupulously regulated the morals of the inhabitants within the colony, and offered it as an asylum to the oppressed among mankind, they neglected not to prevent the contagion of dissimilar habits and heretical principles from without. A law was made, in the year 1637, that none should be received to inhabit within the jurisdiction but such as should be allowed by some of the magistrates; and it was fully understood, that differing from the religious tenets generally received in the country was as great a disqualification as any political opinions whatever. In a defence of this order, it is advanced, that the apostolic rule of rejecting such as brought not the true doctrine with them was as applicable to the commonwealth as the church; and that even the profane were less to be dreaded than the able advocates of erroneous opinions.

‘ The *platform* of church government which they settled was of the congregational mode, connecting the several churches together to a certain degree, and yet exempting each of them from any jurisdiction by way of authoritative censure, or any church-power extrinsic to their own. This was evidently opposed to the hierarchy; and, in order to secure to themselves the rights which they had been denied in England, they projected the same expedient which was practised there, of uniting what ought forever to be separate, the church and the state. According to the notion of the times, it was considered as an essential test of a true church, that it could be moulded to the civil government; and they had been reproached by the advocates for the establishment at home, that theirs was incapable of such a union. How unfounded this reproach was, soon became evident: though the intellect of man has since, in its progress in this country, first discovered the absurdity of religious tests, and wiped away this blot upon human reason, whilst the mother country remains, in this respect, in her ancient absurdity.

‘ No man could be qualified, either to elect or be elected to office, who was not a church member, and no church could be formed but by a license from a magistrate; so that the civil and ecclesiastical powers were intimately combined.



The clergy were consulted about the laws, were frequently present at the passing of them, and, by the necessity of their influence in the origination, demonstrated how much the due execution of them depended upon their power.

‘ But the error of establishing one rule for all men, in ecclesiastical policy and discipline (which experience has proved cannot be maintained even in matters of indifference), could not fail of discovering itself, in very serious instances, as the society increased. The great body of the English nation being of a different persuasion in this respect, numbers belonging to their church, who came into the country, necessarily formed an opposition, which, as they had the countenance of the king, could not be crushed like those of other sectaries. It became a constant subject of royal attention to allow freedom and liberty of conscience, especially in the use of the book of common prayer, and the rights of sacrament and baptism as thereby prescribed. The law confining the rights of freemen to church members was at length repealed; and pecuniary qualifications, for such as were not church members, with good morals, and the absurd requisite of orthodoxy of opinion, to be certified by a clergyman, were substituted in its place. But the great ascendancy which the congregationalists had gained over every other sect made the chance of promotion to office, and the share of influence in general, very unequal; and was, without doubt, one of the most important causes which conspired to the loss of the charter.

‘ Upon the whole, although, if we examine these political and ecclesiastical systems, especially when taken in connection with each other, upon the free principles of jurisprudence and religious toleration, they must appear alarmingly dangerous to the rights of individuals; and, although there were acts of severity exercised by the government, especially upon petitioners for redress of grievances growing out of their constitution, which would not be endured at the present day; yet the peculiar circumstances under which this handful of emigrants were placed, rendered their government less ineligible at first than we should be led to suppose. They had all felt, or were obnoxious to the penalties which, during several reigns, had been annexed to non-conformity and opposition to the church of England, and had procured permission to leave the kingdom rather on the principle of riddance than favour. The dictates of self-defence, therefore, might well be expected to direct their measures in matters of public worship. The wilderness which they had entered was a contemptible share of

dominion, compared with the fair inheritance which they had left the mother church at home: and, having unlimited confidence in their own government, it was natural that they should avail themselves of every expedient to secure their consciences against the oppressions of that from which they had fled. Nor is it to be wondered, since the spirit of the age seemed to consider some church establishment as necessary to all governments, that they preferred their own to that of their enemies. The rigorous system which they adopted, considered as it respected themselves, certainly evidences a kind of heroism in virtue, a self-martyrdom in the cause of morals and religion, which must ever rank them foremost amongst the most zealous advocates for these important objects; and, considering it as it respected the rest of mankind, of whom they may be said to have been the representatives, in a common cause, the most beneficiary that the world could be politically interested in, if it wanted latitude and accommodation to extend its blessings immediately to many, who, in this view, rightfully claimed them, the misfortune may be rather attributed to the nature and operation of things than to any culpability on their part. It should be realized that their policy was rather to establish a christian community of a particular kind, and to preserve it pure from any foreign principles, especially religious, than to form a great society, either for splendour or power. Their settlement was rather a flight to the desert from religious persecution, and for the propagation of the gospel, than an emigration upon political or national principles. In this nascent state of a revolution in favour of human happiness, it is impossible not to observe with admiration the peculiar aptitude of their character to the purposes which Providence had destined them to effect. They had a wilderness to cultivate, a foe to subdue, who united the instinct and fierceness of the brutal creation with the sagacity of human reason. The European settlements in their neighbourhood were generally hostile; and, what seemed still more afflicting, a constant watch was to be kept upon their mother country, to prevent encroachments upon those liberties which they had placed themselves in this forlorn situation to protect. Under such circumstances, the strength and firmness of their spirit was their only resource. Less rigour would have disqualified them for discharging the heavy duties which they had to perform; and, perhaps, more liberality would have introduced sectaries, who would have weakened the community by divisions, and profligates, who would have corrupted it by vice.



The fifth chapter presents a state of the province at the conclusion of the war which terminated in the treaty of Aix la Chapelle, 1748. The exertions of the colonists in the war had produced a public debt; and the amount of paper currency, its inconveniences, and the distress and clamour which it caused, are detailed at considerable length. The case of James Allen, a member of the Assembly for Boston, for words spoken in the house disrespectful of the Governor, gave rise to a question of freedom of speech, and the rights of election, in the discussion of which the nature and strength of the influence of the Governor was exhibited, and which, in its progress and termination, bears a resemblance to the celebrated case of *Wilkes*, which occurred in England about twenty years afterwards.

In the sixth and seventh chapters are related the controversies concerning territorial limits with Connecticut, and the disputes and affairs with the several tribes of Indians; a view of the respective claims of France and England to Acadia, or Nova-Scotia, and the consequent military operations of both parties; the successful measures taken to destroy the abuses of paper-money; the artful attempt of parliament to increase the prerogative and influence of the crown in the colony; the disputes between the West-Indian sugar planters and the northern colonists; the nature and extent of their trade; and the attempts made to restrain their manufactures.

The progressive increase of the colonies may be seen in the following statement of the amount of goods imported, at two distinct periods, from the mother country.—From the year 1720 to 1730, the value of exports from England to the northern colonies was,

‘ To Carolina,	£ 394,314.. 7..5
New-England,	1,747,057..19..0
New-York,	657,998.. 7..3
Pennsylvania,	321,958..10..5
Virginia and Maryland,	1,591,665.. 6..8
‘ Total,	£ 4,712,994..10..9
‘ And betwixt the years 1738 and 1748, as follows, viz.	
‘ To Carolina,	£ 1,245,091..16.. 1
New-England,	1,812,894..12..10
New-York,	1,211,243..14.. 3
Pennsylvania,	704,780.. 1.. 2
Virginia and Maryland,	2,507,626..18.. 5
‘ Total,	Sterling, £ 7,481,637.. 2.. 9’

In the disputes between the sugar colonies and those of New-England, and the early regulations adopted by the government of Great-Britain in all matters concerning their trade and manufactures, is manifested that spirit of monopoly, and disregard to the interests of the colonies, which finally prompted the latter to shake off all restraint and submission.

In the eighth chapter is exhibited a comparative view of the political schemes of Great-Britain and France in relation to America, and of their respective claims to its territories, which gave rise to the commencement of hostilities, on the western frontiers, in the year 1754.

The threatening aspect of this war, between those two great and rival nations, induced the colonists to devise a plan of UNION, which, as containing the germ of that confederacy which afterwards took place, will be interesting to those who trace the origin and progress of events. We shall extract it entire from chap. ix.

‘The Six Nations of Indians were justly regarded by the English of so much consequence as to induce the commissioners for plantations to direct a general convention of delegates from all the governments to be held for treating with them, and securing their friendship, particularly as they had been disgusted by neglect lately experienced from the agents of the Province of New-York. To this meeting, which was held at Albany, on the 14th of June, 1754, Massachusetts, with five other provinces, sent commissioners. It is remarkable that this government not only empowered the commissioners to act upon the object of the letter from the lords commissioners for trade and the plantations, at whose direction this convention was held, but likewise to enter into articles of union and confederation with the other governments, for the general defence of his majesty’s subjects and interests in North-America, as well in time of peace as of war: and the latter part of this commission was not directly expressed in any other delegation excepting that of Maryland, and the instruction in that was only to observe what should be proposed by others upon this subject.

‘At the convention, where about 150 men only of the Six Nations assembled, the affairs of the Indians were fully discussed, and their interests secured by large presents. The delegates stated the title of the English to their settlements in North-America, and the encroachments of the French upon them; and concluded that their further advances should be prevented; that the Indians should be secured by a wise super-



intendancy, by a regulation of their trade, and by building a fort for the safety of each nation; that the free navigation of the lakes should be maintained by sufficient naval armaments; that all purchases of lands made of the Indians, unless when assembled in their public councils, or when they might be made by the governments within whose jurisdiction the lands lie, should be made void; and that patentees of large unsettled territories should be obliged to settle them in a reasonable time.

‘The convention further gave an opinion, that inquiry should be made, and redress afforded the Indians, relative to fraudulent conveyances of their lands; that the bounds of those colonies which extend to the South-Sea should be contracted and limited by the Allegheny and Apalachian Mountains; and that there should be a union of the colonies, that so their counsels, treasure and strength, might be employed, in due proportion, against the common enemy.

‘The commissioners of Massachusetts reported, that a doubt arose in the convention as to dividing the union, at least into two districts, from the great extent of territory included within it; but the probability that the designs of the enemy would require the united strength and counsels of the whole British continent, and that the affairs of the Indians would demand the direction of one undivided power, overruled an idea which, if executed, must have much enfeebled, if not finally ruined, the strength of the whole.

‘The plan of union was as follows, viz.

‘It is proposed that humble application be made for an act of Parliament of Great-Britain, by virtue of which one general government may be formed in America, including all the said colonies (Massachusetts Bay, New-Hampshire, Connecticut, Rhode-Island, New-York, New-Jersey, Pennsylvania, Maryland, Virginia, North-Carolina, and South-Carolina): within and under which government, each colony may retain its present constitution, except in the particulars wherein a change may be directed by the said act, as hereafter follows.

‘*President-General and Grand Council.*—That the said general government be administered by a President-General, to be appointed and supported by the crown; and a Grand Council, to be chosen by the representatives of the people of the several colonies, met in their respective assemblies.

‘*Election of Members.*—That within — months after the passing of such act, the Houses of Representatives that happen to be sitting within that time, or that shall be espe-

cially for that purpose convened, may and shall choose members for the Grand Council in the following proportion, that is to say:

Massachusetts Bay	7
New-Hampshire	2
Connecticut	5
Rhode-Island	2
New-York	4
New-Jersey	3
Pennsylvania	6
Maryland	4
Virginia	7
North-Carolina	4
South-Carolina	4

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*'Place of first Meeting.*—Who shall meet, for the first time, at the city of Philadelphia, in Pennsylvania, being called by the President-General as soon as conveniently may be after his appointment.

*'New Election.*—That there shall be a new election of the members of the Grand Council every three years; and, on the death or resignation of any member, his place shall be supplied by a new choice, at the next sitting of the Assembly of the colony he represented.

*'Proportion of the Members after the first three years.*—That after the first three years, when the proportion of money arising out of each colony to the general treasury can be known, the number of members to be chosen for each colony shall, from time to time, in all ensuing elections, be regulated by that proportion (yet so as that the numbers to be chosen by any one province be not more than seven, nor less than two.)

*'Meetings of the Grand Council and Call.*—That the Grand Council shall meet once in every year, and oftener if occasion require, at such time and place as they shall adjourn to at the last preceding meeting, or as they shall be called to meet at, by the President-General, on any emergency; he having first obtained, in writing, the consent of seven of the members to such call, and sent due and timely notice to the whole.

*'Continuance.*—That the Grand Council have power to choose their Speaker; and shall neither be dissolved, prorogued, nor continued sitting longer than six weeks at one time, without their own consent, or the special command of the crown.

*'Members' Attendance.*—That the members of the Grand



Council shall be allowed for their services ten shillings sterling per diem, during their session and journey to and from the place of meeting; twenty miles to be reckoned a day's journey.

‘*Assent of President-General, and his Duty.*—That the assent of the President-General be requisite to all acts of the Grand Council; and that it be his office and duty to cause them to be carried into execution.

‘*Power of President-General and Grand Council—Treaties of Peace and War.*—That the President-General, with the advice of the Grand Council, hold or direct all Indian treaties in which the general interest of the colonies may be concerned, and make peace or declare war with Indian nations.

‘*Indian Trade.*—That they make such laws as they judge necessary for regulating all Indian trade.

‘*Indian Purchases.*—That they make all purchases from the Indians for the crown, of lands not now within the bounds of particular colonies, or that shall not be within their bounds when some of them are reduced to more convenient dimensions.

‘*New Settlements.*—That they make new settlements on such purchases, by granting lands in the King's name, reserving a quit-rent to the crown, for the use of the general treasury.

‘*Laws to govern them.*—That they make laws for regulating and governing such new settlements, till the crown shall think fit to form them into particular governments.

‘*Raise Soldiers, and equip Vessels, &c.*—That they raise and pay soldiers, build forts for the defence of any of the colonies, and equip vessels of force, to guard the coasts, and protect the trade on the ocean, lakes, or great rivers; but they shall not impress men in any colony without the consent of the Legislature.

‘*Power to make Laws, lay Duties, &c.*—That for these purposes they have power to make laws, and lay and levy such general duties, imposts, or taxes, as to them shall appear most equal and just (considering the ability and other circumstances of the inhabitants in the several colonies), and such as may be collected with the least inconvenience to the people; rather discouraging luxury than loading industry with unnecessary burdens.

‘*General Treasurer and Particular Treasurer.*—That they may appoint a General Treasurer and Particular Treasurer in each government, when necessary; and, from time to time, may order the sums in the treasuries of each government into the general treasury, or draw on them for special payments, as they find most convenient.

‘ *Money, how to issue.*—Yet no money to issue but by joint orders of the President-General and Grand Council, except where sums have been appropriated to particular purposes, and the President-General has been previously empowered by an act to draw for such sums.

‘ *Accounts.*—That the general accounts shall be yearly settled, and reported to the several assemblies.

‘ *Quorum.*—That a quorum of the Grand Council, empowered to act with the President-General, do consist of twenty-five members, among whom there shall be one or more from the majority of the colonies.

‘ *Laws to be transmitted.*—That the laws made by them, for the purposes aforesaid, shall not be repugnant, but, as near as may be, agreeable to the laws of England, and shall be transmitted to the king in council, for approbation, as soon as may be after their passing; and if not disapproved within three years after presentation, to remain in force.

‘ *Death of the President-General.*—That in case of the death of the President-General, the Speaker of the Grand Council for the time being shall succeed, and be vested with the same powers and authorities, to continue till the king's pleasure be known.

‘ *Officers, how appointed.*—That all military commission officers, whether for land or sea service, to act under this general constitution, shall be nominated by the President-General; but the approbation of the Grand Council is to be obtained before they receive their commissions. And all civil officers are to be nominated by the Grand Council, and to receive the President-General's approbation before they officiate.

‘ *Vacancies, how supplied.*—But in case of vacancy, by death, or removal of any officer, civil or military, under this constitution, the Governor of the province in which such vacancy happens, may appoint till the pleasure of the President-General and Grand Council can be known.

‘ *Each Colony may defend itself on emergency, &c.*—That the particular military, as well as civil establishments in each colony, remain in their present state, the general constitution notwithstanding; and that, on sudden emergencies, any colony may defend itself, and lay the accounts of expense thence arising before the President-General and Grand Council, who may allow and order payment of the same as far as they judge such accounts reasonable.

‘ In contemplating this instrument, one can hardly suppress an enthusiastic spirit of conjecture upon the state of America



and Europe, had it taken place. Although it be short of the present well-digested and skilful system operating upon the United States, yet it evidently sprung from the same principles, and, if connected with the strong government of Great-Britain, probably would have lasted so long as greatly to retard, perhaps forever to prevent, the revolution of 1776, and its extensive consequences. Blinded by fatal national prejudices, the British colonies would yet, perhaps, have considered French, Spaniards, and other foreign nations, as their natural enemies; and that connection, which imparted blessings of liberty, till then unknown, to communities now, by her example, emancipated from their political chains, might never have been formed. The commerce of America, so diffused through new channels in Asia and the north-west coast of her own continent, might still have been restricted by the hand of monopoly; and the prospect of reformation, by rational and deliberate means, in her parent country, to the equal enjoyment of civil and religious principles, which is yet to be hoped for, might never have opened.

‘The apprehensions of the British cabinet, however, seem to have been founded on a different expectation. They contemplated the plan of union as calculated too strongly to demonstrate the ability of the colonies to defend themselves; whilst the controul of the crown over the administration was too feeble to insure its eventual superiority. They preferred advancing monies to secure their dominions, which should be drawn for by the general government in America, but raised by their own authority within the colonies. Entertaining these principles, they rejected the plan for want of sufficient powers in the throne; whilst the provincial governments, fearing that the royal prerogative would have too prevailing an influence, united in the same decision from opposite principles: and the maturing and adopting of this important scheme in North-America was reserved for her separate and independent authority, in the year one thousand seven hundred and eighty-eight.’

The remaining chapters give an account of the military operations of the province against the French and Indians, until the end of the campaign in 1756. These events, with the relation of domestic occurrences and legislative proceedings, conclude the present volume.

In the composition of his work, Mr. M. appears to have availed himself of those materials only which were near at hand, or accessible in his own country. The records of the

plantation-office in England, and other sources there, would have added to the copiousness and accuracy of his narrative; but supposing that one person could hardly be found who would undertake to collect and arrange the documents and evidences existing in both countries, he justly preferred giving to the world the result of his own labour and researches, rather than to be silent; trusting that his errors would be corrected, and his defects supplied, by those who possessed other and more ample means of information.

The present volume certainly discovers more of a laudable desire to contribute to the general good, than an anxious solicitude for the reputation of a fine writer.—We cannot but think, however, that greater attention to the composition would have rendered this history more pleasing to the larger number of readers, and, of consequence, more generally useful. The slightest acquaintance with the history of literature is sufficient to convince the most ardent admirer of simplicity and of unadorned truth of the necessity of a good style, and of the advantages of an occasional use of its highest ornaments. —Whatever may be the importance of the subject, and the intrinsic merits of the writer, for fidelity, diligence and accuracy, yet if his production be destitute of those attractions of language without which it will be read only by few, the end of writing, instruction, is defeated, or imperfectly attained.

Historical writing is, of all other kinds, the most dignified: susceptible of great variety in its manner, it affords ample scope for the display of all the genius, taste and judgment of an author.—There are no properties of style, no beauties of language, which may not find their place, and contribute to the delight and instruction of the reader.

To be read without weariness or disgust, a writer must possess, at least, perspicuity, correctness, and occasional elegance of style. Destitute of these indispensable ingredients, his work will soon sink into oblivion, or be examined by those only who are in search of particular facts, and who read it from necessity rather than choice.

We are told that the public may shortly expect the second volume of this work, and we sincerely hope that its author may find sufficient inducement to proceed in this useful enterprise, though fame and emolument should not be the recompense of his labours.



## ARTICLE II.

*Essay on Political Society.* 8vo. pp. 234. Philadelphia: Young. 1800.

NOTHING is more agreeable to the human mind, impatient of doubt and distracted with error, than to repose on fixed principles and established laws, by which our present conduct may be regulated and the future condition of society be unfolded. It is not surprising, therefore, that political writers should attempt to exhibit politics as a *science*, and, as such, founded on determinate principles, which, in their operation, are productive of certain and definite consequences. The history of political institutions, however, is apt to awaken a suspicion, that truth and certainty, like the philosopher's stone, must for ever elude the most painful and elaborate researches; and that every new experiment, like the former, will end in disappointment. Yet as the labours of the alchemist have shed incidental light on medical and physical science, so hath the path of moral inquiry been illuminated by the efforts of the ethical philosopher. Nor can it be denied, that if the grand problem of political society and government is still unsolved, that many important and fundamental principles have been established, favourable to the improvement and happiness of mankind.

The peculiar situation of the United States has induced a belief, that here the most momentous questions of political law were to be definitively tried, without those terrible consequences which the agitation of them has produced in the other hemisphere. The peaceful discussions and changes which have taken place in relation to the forms of our political institutions, afford, indeed, some favourable presage of the future success of this interesting experiment. To be unconcerned about its issue, or indifferent concerning the measures which may lead to its happy termination, would betray a culpable selfishness, and a want of the essential attributes of true virtue. Every effort, then, made to explain or illustrate a subject so linked with the feelings and happiness of mankind merits our attention.

Nor is it without interest we have perused this *ESSAY*, the author of which is among the number of those who believe

that the great *desideratum* in political science is nearly, if not wholly, attained in this country; '*the means of permanently exerting the will of society over all, to the security of all.*' More engaged in the practical operations of government and the business of legislation, than in metaphysic discussions of the forms of political institutions, Americans, in general, have left to others the task of framing systems and unfolding theories. Yet few will be found, in any country, who, for a fondness for abstraction and the developement of general principles, surpass the author of the present volume. Had he lived in the days of ARISTOTLE, he would have been a devoted disciple of that prince of ethical writers; and, for his love of abstruse speculation, and scholastic subtlety, would have been a favourite of his master.

He appears to have studied the American constitutions with deep attention; and though many will object to the refinement of his theory formed from the contemplation of them, they cannot deny him the praise of ingenuity and intellectual energy. Amidst much enthusiastic ardour of admiration for the perfect *organization* of political society and the administration of its delegated powers, the sagacious and intelligent reader will perceive many important principles investigated and illustrated with great originality of method and strength of reasoning.

The world has been so inundated, of late years, with theories of morals and polity, that there exists a strong prejudice, in many good minds, against every thing which bears the name of *theory* or *philosophy*. To such it will not be improper to remark, that they will find nothing in this Essay which can, in any degree, shake the foundation of our present political edifice, or tend to subvert the laws and institutions of society. On the contrary, they will see that the author is as strongly opposed to licentiousness, revolution, and the wild dreams of democracy, as he is ardently attached to liberty, and a republican form of government.

The topics discussed in this volume are distributed under *three* TITLES, 'General Politics,' 'the Polity of the American States,' and 'the Forms of Government;' each of which is subdivided into sections.

Under the first title, consisting of six sections, are successively investigated the following subjects; the *Social System*, *Justice*, *Organization*, and the *Constitutional Order*.

As this writer avoids particular details, and indulges no rambling propensity after historical examples and learned



illustrations, we shall attempt a brief analysis of his performance.

The object of inquiry, and the principle of the *social system*, are thus displayed:

‘ In the present eventful crisis of human affairs, the grand question, in the republic of letters, is not, Whether there are any rights of humanity? nor, Whether they ought to be respected? The controversy which now interests the world relates to the modes of asserting and maintaining those rights. The voice of injured Nature solicits an answer to the inquiry, *How shall humanity be protected against despotism? What is the system of policy which is best adapted to answer the purposes of nations, and promote the felicity of humankind? the national constitution, whose effect is liberty, public virtue, social harmony?*

‘ The subject, it is obvious, is of immense consideration in practice. Embracing the totality of human affairs, it involves the felicity of millions.

‘ Repelled by its vastness, or bewildered in attempting to explore it, the powers of the human mind have not been exerted on this subject with a frequency or success proportioned to its importance. Experiments in government, far different from other experiments, are operations in society—operations long in process, arduous in execution, momentous in result. In the general progression of terrestrial affairs, mankind seldom rise to those extensive views which combine the slow experience of successive ages. Numerous prejudices have conspired against political research. The opinion has been accredited, that government is a subject which necessarily is, and ever must be, involved in obscurity.

‘ Their (the American) system of government is wholly representative. The representatives are the legislative and juridical bodies, and the executive. These are functionaries of society for specific purposes; clothed with powers for supporting their own authorities; reciprocally holden to protect the national constitution, which the will of society has established.

‘ This system of reciprocity assigns to the several orders in the community their respective provinces; and, in providing for reform, provides for the prevention or the pacific correction of abuse. The American constitution thus has in itself a regenerative principle, while it supposes the executive, and the juridical, and the legislative authorities to be responsible.

‘ As defined by the political association in America, the whole authority of government is a deposit. The adminis-

trators of the public affairs, in so far as concerns their official capacities, are not proprietors, having the absolute dominion, but trustees, vested with such executory powers as have been confided to them by the proprietor, who is the nation.

‘The national constitution is the charter of liberties, by which are determined the relative powers of the public functionaries. The permanent will of society, animating the whole assemblage, is the spirit that presides in the system.

‘The solution of the mystery of government depends on a plain truth, which is a fundamental article of political faith in the United States. *The will of society, manifested in the national constitution, is the permanent law, in whose presence all other laws are silent.*

‘In this truth we see the commanding principle of their whole political system. The public functionaries, in fulfilling their constitutional trusts, execute the national constitution, under which they all hold their powers. Viewed as conservators of that constitution, they all are mandataries who reciprocally represent the community, which must ever be equal to itself. Hence the constituted depositaries of power, while acting within their respective spheres, although differently denominated, like the respective sides of an algebraic equation, are relatively equal. And this leads to the great practical consequence which extends throughout all the distributions of public authority, and is universally true. *The several powers which are essential to government, by their reciprocal energies, may conserve the order of the whole social system.*

‘Such is the effect of a permanent constitution, which provides for the reciprocation of powers. And it is recommended by considerations which refer to the constitution and course of nature. In the natural world, the powers of physical agents are so regulated as to operate in subservience to the general harmony of the system. In society there are moral forces which require human regulation. The affections and passions of humankind are these forces: they are powers in the social system, on whose modes of operation depend the movements of the political machine. Their equal action and re-action, which results from their being constitutionally equipoised, must conduce to that order in the moral world which resembles the sublime and beautiful in the natural. The universal law of reciprocity may prevail in the political, as well as in the physical system; and similar causes must produce similar effects.

‘Reflecting on the essential law of this perfect system of order, we do not hesitate to say, Such is also the law which



should regulate all the concentric wheels of the social system. Yes! RECIPROCITY is the essence of liberty; the soul of justice; the good genius of the social order; the perfect principle that should clasp the globe, and preside in all political establishments.'

Having thus stated the principle of the social system to be *reciprocity*, a principle which, he affirms, 'admits and enjoins all rational distinctions in society; and is, at all times, and in all places, of supereminent authority; and which constitutes moral and political, and rational and natural law;' our author proceeds, in the second and third sections, to discuss the nature and properties of Justice, of which *Reciprocity* is the essence and soul.

The leading axiom of this branch of his subject is, that 'THE TRUE OBJECT OF HUMAN GOVERNMENT IS HUMAN HAPPINESS.' The question is then asked, What is happiness? The answer discovers the author's ingenuity at framing abstract definitions.

'Herein recognizing the proper scope of political institution, and, accordingly, pursuing our inquiry, we are to reflect, *What is happiness?* Considered in respect of the human race universally, is it not the liberty to every enjoyment, to every thing which does not injure humanity? In other words, is not happiness, as relative to all human society, the liberty to every thing but injustice? *Happiness*, therefore, is *Justice*.

'It being, at the same time, admitted, that liberty is the first, or rather the summary of blessings in society, it is important to form a correct opinion on this favourite theme. SOCIAL LIBERTY is the exemption from useless restraint. The restraint which is for the good of society is useful: other restraint, being more or less useless, is abusive; and, so far, infringes social liberty. While it excludes none but useless restraint, this liberty involves such restraint as is useful. As far, therefore, as useful restraint is wanting, so far social liberty is wanting. Thus, to a certain degree, to that degree which is commanded by reason and the social good, *restraint is essential to liberty*.

'With a view of simplifying discussion by re-mounting to first principles, let us now analyze the sentiment before us. SOCIAL LIBERTY, it is to be remembered, is the exemption from useless restraint. All "*restraint*" which is "*useless*" is so far injurious; in other words, it is injustice. Hence the term *injustice* may be substituted as an equivalent for "*useless restraint*." In the next place, adverting to other terms of the

definition, what is "*the exemption from*" injustice, but justice? Of consequence, "*the exemption from useless restraint*" is JUSTICE: and, to reduce the definition according to these ideas, it follows, that "SOCIAL LIBERTY" is JUSTICE. But, as to human concerns, social liberty, when contemplated in the abstract, is perfect liberty; and justice, when likewise contemplated in the abstract, is perfect justice. Our whole definition, therefore, may now be resolved into this simple proposition—JUSTICE IS LIBERTY.

'Thus, to combine our idea of liberty with that of happiness, it is found, in the result, that JUSTICE IS LIBERTY, HAPPINESS.

'Such, then, is *the true object of human government*. JUSTICE, indeed, is the basis, the compact of society; it supports, it binds together, the whole edifice. So essential is it to the very being of society, that all the despotisms on earth have paid some respect to this virtue. They have been urged to it by the universal principle of self-preservation; for, without some degree of justice, no society could exist a moment.

'The nature of this virtue, therefore, merits particular attention.'

The representation and attributes of *Justice* are then examined, to illustrate this definition—This virtue is always figured as holding the *balance* and the *sword*. The *first* denotes the essential quality of *reciprocity*; the *second*, that her decrees are *compulsory*, the obedience to which may be enforced.

'As there is no other virtue whose dictates can, with propriety, be enforced by physical compulsion, the rule of justice must be the only rule to which human power can rightfully compel obedience. Let it also be noted, as an universal truth, that it is of the essence of government and law to be compulsory!—And the consequence is evident—The order of government and law cannot, consistently with moral principle, be any other than the order of justice. Justice, therefore, must comprehend every thing which properly belongs to governmental order.

'The system which justice prescribes must, from its nature, comport with public expedience. What is expedient for all, is for the good of all. But the good of all is happiness; and, in principle, this, as has been already remarked, is justice. So obvious is it, that the system of justice comports with *public expedience*.

'That a system thus expedient and beneficial is a system useful to society in general, is so obvious that it may be re-



arded as an identical proposition. The system of justice, therefore, involves that of *utility*.

‘When it is considered that justice essentially involves propriety, it is also obvious, that the system of justice comports with what is otherwise styled the *moral fitness* of things.

‘To further indicate its relation to discussions which have occupied the schools of philosophy, it may be observed, that the measure in which the respective parts of society voluntarily concur, implies the free will of society. And, as the whole society, when acting freely, cannot will to injure any of its members, the free will of society, in rejecting whatever is injurious, must, in its genuine results, be accordant to justice. The free will of all society is also, in principle, universal free will. Thus justice, contemplated in the abstract, perfectly accords with *free will*.

‘So various are the considerations which harmonize in one grand result. *Free will, moral fitness, utility, political wisdom, public expedience, governmental order, liberty, happiness*, all agree in establishing this universal truth:—*The principles of justice are the true principles of the social order.*

‘Extending through all human society, this truth is the cardinal proposition on which our whole inquiry turns.’

These ideas of the nature and attributes of Justice are conformable to those to be found in the productions of CICERO, and other *ethical* writers, ancient and modern.—Justice may be predicable of the whole class of moral duties, though the observance cannot be equally compelled, nor all considered as equally obligatory. The definitions of this author are, with strict propriety and peculiar force, applicable to all the concerns of law and government. It is for want of clear ideas of the nature of Justice, that many ancient and modern writers on this subject have embarrassed their readers with needless and unphilosophical distinctions and divisions; such as an universal and particular justice, a commutative and distributive, a moral and political, a rectorial and equatorial, justice.

Having explained the nature of Justice, as the fundamental principle of social order, the next object of his inquiry is to discover an *universal standard of Justice*, applicable to social life.

In the same spirit of *generalization*, which seeks to give the certainty and precision of mathematical science to that of morals, our author, in search of this vital principle which is to constitute his standard of justice, rejects each of the affections and passions, as modifications of the principle, and as deficient

in universality, and thinks he has found the desired standard in our *attachment to happiness*, which he thus describes:

‘ This principle of attachment to happiness is universal. Without it there cannot exist a being indued with *perceptivity*. By the constitution of universal nature, it is inseparable from such a being; it is, necessarily, inseparable from the perception of existence. Pervading and impelling all, it is permanent as the nature of humankind. Engraven on the hearts of all, inherent in all, although it may be variously metamorphosed, it cannot be annulled by government and laws. Palpable, potent, indestructible, it is an actuating principle, which affects the totality of human affairs. It is a power which, like the motive force in physics, impels the movements of the ethical world. Under different modes of operation it has very various consequences, and eventually generates habitudes, which are discriminated, by moral philosophy, under the characters of good or of evil. Causing a vast series of human effects, immortal as human society, it is an impulsive force, a causal power, whose energies operate throughout all the regions of humanity.

‘ In an abstract view, so completely does this energetical principle appear to present what is requisite for the purpose of demonstration, that, if we could discuss ethical subjects with the same freedom as those which are physical, perhaps we might eventually reason concerning moral quantities with the mathematical correctness which is observable in natural philosophy.

‘ Whatever may be thought of this opinion by those who have not scrutinized the nature of demonstrative science, it must, however, be admitted, that the human attachment to happiness is a principle of no trivial moment in the science of human affairs. Will we observe its tendency and the resulting consequences?

‘ The human attachment to happiness involves the propensity to attain it, as well as the disposition to repel its opposite, misery. In this natural disposition to repel misery, we trace that primary law of nature, the universal principle of self-preservation. Of the propensity to attain happiness, it may be said, that it involves a disposition or impulse which, in progressing to its object, acquires a force tending to pass the true point of justice. At the same time, the distinct dispositions of different persons, to acquire, each from the other, the means of happiness, appear to approach each other in opposite directions. The common centre towards which these dispositions



to the acquisition of happiness approach, and at which they concur and hold each other in equal balance, is, as between them the point of equal acquisition, of complete reciprocity. In this respect it is the point of equal right, or justice. These dispositions thus holding each other in equal restraint and indulgence, the centre of such their concurrence is also, as between them, the precise point of reciprocal restraint and liberty, as well as of mutual happiness.

The position here intended to be established, the author supposes, might find additional support in the various maxims and opinions recognized and admitted by writers on jurisprudence, commerce, and natural law. He therefore assumes it for an universal truth, that the *reciprocal will* of the parties concerned in interest is the standard of justice in social life. As a consequence, this principle, when applied to government, constitutes the *criterion of justice*, the *reciprocal will* of society, or the social will. Government being a thing in which all are interested, a matter of universal concern, the social will in relation to it becomes the *universal* standard of justice in society.

The next point of inquiry is, how can this standard of justice be applied in social life, since on its application depends the utility of all political institutions? This question has hitherto perplexed and divided the world; and, before giving an answer to it, the nature of the principles already unfolded is to be further investigated.

Justice being *reciprocal* and *exigible*, those who demand it have a *disposition* to exact it by force; and the person of whom it is demanded, a disposition to avoid or resist such exaction. If, on the one hand, this demand extends beyond the point of reciprocity, it becomes oppressive; if, on the other, the avoidance or resistance exceeds that point, it becomes fraudulent or licentious.

‘The dispositions, thus, to exact and be exempt from exaction, operate respectively as consequences of the dispositions to acquire happiness and repel misery; they result, as general consequences, from the human attachment to happiness.

‘There is, in the nature of social relations, a characteristic difference between the persons whose urging of demands is connected with the general disposition to exact, and the persons whose withholding of demands is connected with the general disposition to be exempt from exaction. To impose restraint coincides with the character of the first; to prevent restraint coincides with the character of the last. The first are

those who usually direct restraint and coercion; the last are those who are usually restrained and coerced. Accordingly, the distributive principle of justice, strictly observant of their relative characters, discriminates them as constituting different classes in society—those who usually restrain and govern, and those liable to such restraint and government.’

This discrimination of the *actors* on the theatre of human life is verified by the course of human affairs, and actual experience.

‘It is evident, that in society different degrees of wealth and of ascendancy result from the difference of industry and of talent. With relation to property, the most general distribution of humankind is into the classes of *the rich* and of *the poor*. The first class, or *the rich*, are the least numerous portion of society; in other words, they are *the few*. Whether their property consists principally in the gifts of fortune, or in the superior endowments of mind, it enables them, more or less, to maintain an ascendant in society. From the nature of their condition, they are found, in the general order of events, to compose the directing or ruling part of the community; or, to vary the phraseology, they are generally the leaders who have rule among humankind, those who exercise the power of restraint and government. Hence they may be characterized as *the rulers*. *The rich, the few, the rulers*, terms which are in frequent use, are but different forms of language, which, in the general view, are all applicable to the same persons. By the constitution of nature, these persons form a class in society clearly distinguishable from the opposite class of *the poor, the many, the ruled*. And these two classes are the same with those into which the members of society are distributed by the primordial principle of justice.’

All the classes of society, however designated by different appellations, are regarded as constituting two grand interests—the *aristocratic*, and the *democratic*.

‘The discriminative circumstances, which mark the appropriate characters of these grand divisions of society, depend on general causes. These natural distinctions must consequently exist in all nations. They are founded in the necessary relations of natural justice. Such being the united voice of theory and fact, the two divisions may be denominated the natural classes of the *aristocrates* and the *democrates*.

‘From the cementing influence of common interest and common danger, the persons belonging to either of the preceding denominations are disposed to associate for their own



advantage, and combine against those of the other denomination. Thus their dispositions tend to the formation of two great rival parties.

‘These rival dispositions, if unrestrained, tend to pass the true point of justice: They tend to evils which are opposite to each other, but alike in this, that they are prejudicial to society; one of them tending to oppressive exaction; the other to fraud or licentiousness. The sin of the first, that which more easily besets the aristocracy, is privileged despotism. The sin of the last, that which more easily besets the democracy, is anarchial outrage.’

Our author then proceeds to consider how the principles of justice are to be applied, or, in other words, the due *organization* of the *moral forces* of society.

These forces consist in the affections and passions, which are involved in those dispositions which have been marked as the characteristics of the aristocratic and democratic classes.—It is necessary, for the preservation of justice, that each should possess the *capacity* to prevent its infringement, or that no exaction should be made by the public power without their previous concurrence. This reciprocal capacity for defence is aided by the designation of functionaries who may represent each class. Those functionaries deliberating apart, and seeking the true interests of their respective classes, by their reciprocal concurrence, prevent injustice, and preserve the interests and peace of the whole.

These considerations, it will be perceived, lead our author to contend for the division of power, and for a legislature composed of two houses. The following passages exhibit his mode of considering this subject:

‘It merits attention, that in every single assembly of such functionaries, the will of the aristocracy or of the democracy may be expected to predominate: and, if the will of either of these parties is to rule without restraint, the maxims of equitable policy may, and eventually will, be insulted or eluded in practice. Indeed, a single assembly of deliberative functionaries cannot, in principle, be, of itself, the proper organ of the public will. There exist, “*in civilized society, two grand interests, that of the RICH, and that of the POOR.*” The single assembly naturally represents but one of these interests; it represents but one great party of the public. Two collections of functionaries, however, in representing both these interests, represent not merely one great party, but both parts, or the

grand whole of the public; and concurrently express the public will, which, like the public itself, is one whole.

‘To express the same general idea in different terms: The aristocratic and the democratic interests, being the two great divisions of humankind, compose the integral public, or whole society. The will of both, reciprocally expressed, is the social will.

‘In disclaiming that reciprocal policy which provides for counterpoising the popular bias by an adequate representation of property, zealous advocates for the doctrine of popular representation, *polygarchists*, have disclaimed the equitable security against popular enormities. From the intemperance of friends, and from the practical evils of democratic license, the doctrine has been exposed to accumulated villification. Hence oligarchists have decried it as productive of anarchy and brigandage; as subjecting wisdom to the tyranny of folly; as at war with moral order and social felicity.

‘Without subscribing to that unqualified reprobation, which would thus exile the doctrine from society, it may be admitted, without surrendering any of the maxims of social liberty, that the abuses of this doctrine have been frantic in theory, horrible in practice. Where the principle of popular representation is admitted in full extent, if there is but one chamber of legislation, and the will of the democratic party reigns in this chamber, the nature of the government prompts the many to tyrannize over the few; it tempts and enables the poor to plunder the rich.

‘On the other hand, however, where the popular principle is utterly exiled from the system, the nature of the government enables the rich to tyrannize over the poor. Such a government may be called a privileged combination of a few against the many, a confederacy of opulence against indigence.

‘In the first case, where the many *dominate* unrestrained, as the government is, in effect, an *ochlocratic* league against property; so, in the last case, where the popular voice has no existence, the government may operate as an oligarchic conspiracy against people. In the first we see the depravation of democracy; in the last the depravation of aristocracy. Both are inconsistent with the maxims of honest policy; both militate against the public interest; both are combinations of vice.

‘To remedy these political depravities there must be a different system. Allow, therefore, to the aristocracy and to the democracy the constitutional capacity of protecting their



respective interests by the reciprocation of power! The total mass of human propensities will then become pledged to restrain their rival tyrannies. This system of reciprocity conciliates the rights of property and the rights of people. This system presents an equal barrier against patrician and against popular despotism. This system is demanded by the principles of equity, by the necessary principles of political liberty.'

These ideas are attempted to be illustrated by the analogy of the physical and moral structure of man, consisting of *heart* and *brain*, *feeling* and *intellect*.

'In practical proof of these principles, advert to the body of the Gallic State as under the National Convention! That Convention being *unique* in nature, and revolutionary as a tornado, the heart, or an anomalous something in place of such organ, has been felt to beat quick and high. But where do we remark, in France, the existence of the brain? Or, if we suppose that the French, regardless of their delicate texture, and of the true distinction between their offices, unnaturally forced the two organs together, and thus disorganized the system, shall we hesitate to account for the various disorder, the ardent fever, the phrenetic violence, so observable in France?

'In their fury against those denounced as aristocrates, popular maniacs in France have, ignorantly or wantonly, opugned the integrality of representation, which is dictated by the moral principle of reciprocity. For, indubitably, this involves an equipoised representation of the aristocracy and the democracy: it teaches us to consider of the social will as being the reciprocal result of the wills of the respective parts of society. These parts are as fractions of the public; and their wills being reciprocally collected, and in result re-united, constitute the deliberative will of the social body. As this re-union, in associating the respective fractions, and constituting a moral whole, corresponds to the principle of public integrity, so it is the point of moral rectitude to which the organization of the deliberative authority should regularly tend.'

Such being the foundation and peculiar character of the *deliberative authority*, the next point of investigation is the *executive*.

'Organized for moral volition, the appropriate office of the deliberative authority is to determine what is just. Organized for physical action, the appropriate office of the executive authority is to enforce such determination. In the regular collection of the social will we discern the use of the first; in

the regular execution of that will, the use of the last. As the reciprocity of justice sanctions the deliberative authority, so the *exigibility* of justice sanctions the executive. To the first, the principles of this virtue confide the reciprocal balance; to the last, the compulsory sword.

‘The wills of all, after being collected into one focal point, should thence diverge, and, extending throughout the society, should, by means of the executive, re-act upon all, and, with uniform efficiency, controul all.

‘How, then, shall the *executive authority* be organized so as to have this uniform efficiency?

‘Nothing less, it is evident, than the plenipotent strength of society, can constitute the force which such efficiency implies. It is the association of the physical power of the whole social body that must sustain the universal authority of the social will. It is this re-union of physical activity that forms the *compacture* of force which is to give energy to the sword of justice. The social force, thus re-united and compacted, assures the public efficiency of coercive power.

‘This power is to be called forth, as may be right, for the benefit of the respective portions of society. Destined to be ordered into action in pursuance of their reciprocal will, it is made a deposit, and sequestered as a physical security that such will shall be observed. Accordingly, for effectuating the eventual determinations of right, there is constituted a depository of the power so sequestered. To this depository, therefore, does society give in charge the high trustment of taking care that those determinations be faithfully executed.

‘Such is the executive chief. Having in charge a duty so vast, he presides over the integral force of the social body. The subordinate officers, who are nerves of the public strength, being re-united by means of this first public functionary, are liable to his controuling direction.

‘This great executor of the law, the Chief Magistrate, therefore, has constitutional powers essentially diverse from those which appertain to the deliberative functionaries. At the same time, however, considered as forming a centre of re-union among the constituted authorities, he is intimately related to the legislative body. Connected with this body, while he presides over the social force, and controuls subordinate officers, the executive chief is the organ of the social strength, constituted for transmitting the social will, from the seat of the deliberate faculties, with activity and effect, through every nerve of government.



‘On reviewing the preceding series of observations respecting the social economy, they appear founded on the general principles of human nature. The result is equally general.

“*It is desirable,*” says humanity’s favourite hero, “*to lay the foundations of the public administration in the affections of the people.*” ‘On those affections which are inseparable from human nature, on the basis of attachment to happiness, the political structure should rest. Extensive and permanent, this basis is firm as the order of nature. Such is the rock of adamant on which the edifice should be founded.’

On the subject of a national constitution, or what he terms the *constitutional order*, the following extract will explain the leading ideas of this writer:

‘*Ordinated by society, the contemplated constitution, as being a law to the legislators themselves, is emphatically the law of laws. Established with a view to the permanent welfare of the social body, and not on views of occasional convenience or momentary interest, this law is distinguished by a superior character of permanence. In a word, to repeat what was observed in the introductory section on the social system, the sovereign will of society, manifested in the national constitution, is the permanent law, in whose presence all other laws are silent. Founded on first principles, this law regulates the political system; it is the political law.*

‘Acts of the administrative power, under various names, such as orders, decrees, ordinances, edicts, enactments, statutes, are also styled laws. But it is to be kept in mind, that the administrative power is now considered as acting under the order of the constitution, and in a derivative or secondary capacity. In comparison, therefore, with the law of the constitution, the rule of conduct prescribed by the administrative power must, in every instance, be but a subordinate or secondary law: and this, as contradistinguished from the former, is the *municipal law*.

‘According to the ideas now suggested, when the constitutional order is viewed in a certain philosophical light, two grand powers present themselves to our attention—the power that constitutes, and the power that executes, the political law. The first, being primary and sovereign, is society, or the nation in its original capacity. The last, being secondary and municipal, is the administrative power, which acts in an official capacity, and consists of the enactive, and the juridical, and the coercive authorities.

‘These two grand powers, clearly separable in theory,

should be duly discriminated in fact. A council of experienced statesmen, selected from different parts of the community, in pursuance of legislative provision, and restricted to the sole purpose of devising a political constitution, whose establishment, as was the case in America, must depend absolutely on the subsequent will of the empire; such a council, I say, so selected, and so legalized, and so restricted, will not act the despot. But a national convention, assembled unconditionally, arrogating to itself the whole public power, and exercising the various functions of all the great departments of government, is a state of things at open war with the maxims of liberty.

‘Witness the Gallic convention—that complex Nero, so horrific and so contemptible to Europe, to France, to itself!

‘Dismissing the rude institutions of the earlier ages, as well as the more illuminized projects of modern Vandalism, we proceed to make some observations in further answer to the demand before us. Let it suffice, however, under the present title, to suggest some of the leading ideas, waving the discussion of particulars.

‘Beside institutions for the general diffusion of knowledge; beside the censorship of a free press; beside the consequent evolution of human faculties, and the spirit of freedom which is thus cherished; beside the efficacy of the electoral franchise; beside arms to defend the possession of liberty; beside the controul which a definitive constitution maintains over individual functionaries; beside the equitable habitudes, the virtuous manners, which the contemplated system is adapted to form—manners, over which the public administration has such plastic power, and which, in return, have such influence on the public administration—manners, the moral riches of society, of which ancient and modern writers have said so much, with so little correctness, with so little regard to the origin of measures, with so little attention to the general operation of ethical causes; beside all these considerations, I say, if we contemplate the constitutional order in its highest proportions, it appears, when justly organized, to have, within itself, certain eminent capacities for permanence.

‘The capacities here intended are capacities for confining the public authorities within their constituted spheres, capacities for maintaining definitive controul over all the public delegations. With this view, the constitutional order is definitely organized so as to provide for checking the march of administrative despotism through the instrumentality of the



same authorities which compose the public administration.

Such administrative acts, it is to be noted, are, on the supposition before us, the acts of constituted authorities empowered to execute the sovereign will. The powers confided to these authorities being, in their nature, restricted by the definitive order of the constitution, it is accordingly a fundamental truth, that none of them can legitimately require what is incompatible with that order. If, therefore, any department of public administration adopts measures clearly unauthorized by the constitution, the measures so adopted are illegitimate. Being unconstitutional, such measures are not founded in obligatory principles; they are not legal requirements; they have not the fundamental validity of laws; they are null.

But by whom shall it be decided, that any administrative measure, when once adopted, is clearly unauthorized by the constitution? Shall the public administration be placed at the discretion of unauthorized individuals? And is your government to be abandoned to their mercy? Are all the powers of calumny and disaffection, are all the powers of subtle conspiracy and insurrectional effrontery, to be employed against it with impunity? The inquiry which thus occurs in objection to the idea before us is too important to be disregarded. To answer it in this place, however, would not agree with the meditated order of investigation. Before the close of the essay, it is proposed to bestow on it an attention which it is acknowledged to deserve.

Such is the abstract theory of *general politics* unfolded in the first division of this work, evidently formed from a survey of the constitution and government of the United States.

Wishing to give a satisfactory view of the contents of this *Essay*, we have been led beyond our intended limits, and must, therefore, dismiss any further consideration of it for the present. In the next number the two remaining titles will be examined, and the merits of the work more particularly estimated.

(*To be continued.*)

## ARTICLE III.

*Discourses on several important Subjects. By the late Right Rev. Samuel Seabury, D. D. Bishop of the Protestant Episcopal Church in the States of Connecticut and Rhode-Island. Published from Manuscripts prepared by the Author for the Press. 8vo. pp. 279. New-York. T. and J. Swords. 1798.*

**B**ISHOP SEABURY published, during his life, two volumes of sermons; and his character and literature are well known and esteemed, both in this country and in Europe.

The volume before us was published, from his manuscripts, since his decease, and consists of six discourses. The first is entitled, *Observations on the History of Pharaoh*, and is divided into six parts. The second is entitled, *Mercy and Judgment*. The third, *the Doom of Jerusalem*. The fourth, *Observations on David's numbering the People*, in four parts. The fifth, *Jesus, the Son of God, the Judge of the World, the Object of Christian Worship*. The sixth, *Heaven the City of Christians*, in two parts; making, in the whole, fifteen parts, which were probably delivered by the author at as many different times.

The Bishop professedly adopts the system of theological opinions usually called *Arminian*; and his main design, in the four first discourses, is to combat certain doctrines which he ascribes to *Calvinists*. It is not uncommon for religious, as well as other polemics, to carry their tenets too far, or to express themselves unguardedly; but we apprehend that what is advanced by the Bishop, on several controverted points, does not differ much from what is contended for by the generality of Calvinists. Few of them will assert, that when it is said, God hardened Pharaoh's heart, we are to understand, that he 'infused positive hardness and obstinacy into it.' They plead for no more than what the Bishop repeatedly admits—that 'God withdrew his holy spirit from him, and left him to follow his own vile imagination—to that reprobate mind which works all iniquity with greediness'—'gave him up to his own proud imagination, to follow the suggestions of his own reprobate



heart; by the 'just judgment of God, deprived of his favour, and of the motions of his spirit,' &c. If, as the Bishop asserts, 'without the grace and strength of God we can do nothing that is good, and without the inspiration of the holy spirit we cannot have a good thought, working any good design to effect;' if 'this spirit is not at our command, but the gift of God; and if God may, and does, by just judgment, withdraw his spirit,' or 'deprive of his motions,' where is the difference between the Bishop's ideas and those which are held by Calvinists? The Bishop himself has determined that they amount to the same thing. 'If God,' says he, 'take his grace and holy spirit from him, his heart will be hardened, and God may be said to harden it.' Again: 'To leave us to ourselves would make us as sure a prey to the strength of temptation, as if an eternal decree of reprobation had passed against us.'

The Bishop has introduced many just and excellent remarks into his discourses. The following, on the unbelief of Pharaoh, conclude part second of the observations on his history:

'From this consideration, let us learn the danger those people run, who, from corrupt hearts and wicked purposes, reject such evidences of the truth as are sufficient for the conviction of reasonable men. God hath established the christian religion, among other things, by the authority of miracles. The evidence that such miracles were wrought, is contained in the historical books of the New Testament. The authenticity and credit of those books are as well ascertained as the authority and credit of any old books can be. If we reject them, we must reject all writings of equal antiquity, and, what is worse, we reject the authority of God, and expose ourselves to his judgment, which commonly shows itself in what is called blindness of heart and mind; that is, in an incapacity of accurately distinguishing truth from falsehood in other matters: and, indeed, people of observation will perceive, that most of those who reject the evidences of christianity are as easily imposed upon by romantic stories and improbable fictions as any people in the world—are more superstitious, and believe on less evidence, when religion is out of the way, than any other people will do. For the resisting of reasonable evidence in one case, blinds the mind and perverts the judgment, so that they cannot perceive what is reasonable evidence in other cases. Pharaoh would not be convinced, by the miracle of Moses' rod being turned into a serpent, that Moses acted by divine au-

thority : and yet he was convinced, from the rods of the magicians being turned into serpents, that Moses did not act by divine authority. So stupid is incredulity when exerted against the belief of that evidence by which God makes known his power and wisdom in the world.

In the fifth discourse the Bishop vindicates the fundamental articles of the christian faith against Arians, Socinians and Universalists, with considerable ability. The divinity of Jesus Christ, and the doctrine of the holy Trinity, are shown to have been received by the primitive Christians, and to be firmly established on the testimony of sacred scripture. Though, on a few other points, Calvinists will dissent from the reverend author, yet with these they will be highly pleased, and yield their hearty concurrence. It will serve to show his sentiments, and, at the same time, give a specimen of his manner of writing, to make several quotations from this discourse.

‘Neither Jesus nor his Apostles make any apology for introducing the doctrine of a Trinity, or distinctions of persons in the godhead, as a fundamental principle of religion; but speak of it as of a received sentiment, well understood. They declare Jesus to be the Son of God, but they take no pains to prove that God hath a Son, or give any illustration of the matter. Had it been a new position, it could not have passed off in the manner it did. A people so addicted to their own opinions as the Jews were, so acute in art and management, so disposed to find fault with Jesus and his Apostles, so determined to root christianity out of the world, or, at least, to prevent it from gaining any credit in it, never would have permitted any religious sentiment to pass uncensured, had it been new or strange, or opposite to the principles of their own religion.

‘And yet it was not till many years after the New Testament was written, and christianity had pervaded the world, that they found fault with the doctrine of the Trinity.’

The occasion of some of the objections to the divinity of Jesus Christ is thus pointed out:

‘The christian faith teacheth us, that with the *humanity* of Jesus, the divinity of the eternal Son of God was united, so as to make him both God and man in one person. In his *humanity* he executed the offices of the Prophet and Priest of God, which were, by the Father, committed to him. Many things said of the Son of God are accommodated to his *humanity*, the nature in which he acted in this world; and to his prophetic office, which, in that nature, he executed by



commission from the Father. Many of the objections which have been made to the divinity of the Son of God, have arisen from applying the expressions of scripture which relate to the human nature of Jesus, and to his executing, in human nature, the prophetic and sacerdotal offices which God committed to him, to the divine eternal nature which the Son had before he took *humanity* upon him, and which resided and operated in Jesus, in consequence of the union of the human and divine nature in him: or, from not attending to the faith which the christian church, and the most strenuous assertors of the doctrine of the blessed Trinity, ever held; viz. that the Father was the origin and fountain of the divinity; and that, therefore, the Son was *Deus de Deo, God of God*. But hence to argue that the Father must be prior to the Son, or that the Son must be inferior in nature to the Father, is to draw consequences which the premises will not justify.

In this passage, we are inclined to believe that the use of the word *humanity* is liable to some objection: perhaps *human nature* would have been, on several accounts, a more eligible expression.

On the worship which is due to Jesus Christ, the Bishop expresses himself thus:

‘That God made the worlds by his Son; that the Son upholdeth all things by the word of his power, is declared to us by the pen of an Apostle. That all judgment, and the present government of the world, is committed to him, we have seen from his own declarations. In whatever respects, therefore, worship, submission, faith, obedience, are due to the Father, they are also due to the Son, Jesus, God and man; because all men are required to honour the Son even as they honour the Father: and he who thus honoureth not the Son, honoureth not the Father, who sent him into the world, invested with power and authority to be Governor and Judge of the whole earth.

‘If these things be so, can Jesus be mere man? Can he be any thing less than equal with God? Now, whatsoever is equal with God, is God.

‘If it be said by Arians and Socinians, that they do not worship the Son as the Supreme God, but with subordinate worship, as to a being inferior to him—I reply, The scripture no where directs any subordinate worship to be paid to any being: its language is, “Thou shalt worship the Lord thy God, and him only shalt thou serve.” Besides, to give subordinate worship to the Son, is not to honour him

as they honour the Father, to whom, as I suppose, they profess to pay supreme adoration.

‘To believe the Son to be God, and yet to be inferior, as God, to the Father, is nonsense. It implies the ridiculous notion of two gods, one superior, the other inferior; and is no better than the old heathenish notion of a plurality of gods, in gradation down from Fate supreme, to paltry Priapus.

‘It is here natural to remark, that this God, who is worshipped with subordinate worship, is either created or uncreated. If created, whoever worships him with divine worship is guilty of idolatry, in giving that worship to a creature which is due to the Creator only. If he be uncreated, he must be God supreme—“equal to the Father as touching his godhead.” And as there can be but one God, he must be of the same essence with the Father, and equal partner in the adorable nature of Jehovah; and equal honour is due to him with the Father. There can be no gradation in the godhead. Whoever is not the supreme God, is no God, and, therefore, no object of divine worship.’

Against the Universalists our author reasons likewise with great force. We could produce several important quotations to confirm this remark, but must refer our readers to the work itself, extracting only the concluding paragraph of the fifth discourse:

‘To suppose that the man who dies unholy shall, by the power of God, be made holy in the next world, hath no promise of God to stand on. It is, therefore, not faith, but opinion. Faith is built on the promises and declarations of God; opinions stand on the conclusions of a man’s own mind; and, however they may be excusable in the philosopher—in the christian, especially in the christian minister, who “walks by faith, not by sight,” or opinion, they can never be justified. His business is to preach repentance and faith to the sinner in this world—conversion of the heart from sin to holiness, that his sins may be forgiven, and his soul saved in the day of the Lord. Further his commission reaches not: nor can he give any assurance of the remission of sins on any other ground, except his own opinion. And the man who takes up with opinion instead of faith; that is, builds his hope of salvation on his own notions, instead of the promises and declarations of God, is in no good way to eternal life.’

As to the character of the Bishop’s composition, his arrangement is, in general, judicious; indicative of a clear and strong mind; and his style is plain, grave, perspicuous and forcible,



In reading his discourses we marked some faults; such as the tedious and ungraceful length of some sentences; the use of the word *exodus* instead of *departure*; occasional phrases nearly approaching to vulgarisms; and some obscurities, arising from a deficiency, or an unhappy collocation of words: but, upon the whole, we think the style becoming a public teacher, and worthy of imitation. Those who differ in opinion from Bishop S. will read his work with pleasure and profit. They will revere a man who pleads his cause with so much decency, moderation and earnestness; and they will regret the loss which the church to which he belonged, and the republic of letters, have sustained in his removal.

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#### ARTICLE IV.

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*Cases of Practice adjudged in the Supreme Court of the State of New-York: together with the Rules and Orders of the Court, from October Term, 1791, to October Term, 1800. By William Coleman, Esquire, Counsellor at Law. 8vo. pp. 152. New-York. Collins. 1800.*

THE tactics of the Bar are, perhaps, as indispensable as those of the Field. In all cases of human controversy, where opposite interests are brought into contest, there are many circumstances, extrinsic of the real merits of the subject, which have great influence on the ultimate decision. Both parties are vigilant in securing accidental advantages that may give a favourable turn to their cause; and hence the expediency of established forms of operation, and systems of discipline, to prevent unexpected attacks, and to guard against the contrivances of cunning and evasion.

In civil litigation, where the combatants repair to the Forum, to muster facts, and wield only the weapons of logic, experience has evinced the necessity of fixed rules, and practical forms, to regulate the conduct of parties, and prevent the consequences of secrecy and surprise. Justice has thought proper to prescribe an *etiquette* for her courts, and those who approach her tribunal unceremoniously must not expect to be favoured with an audience.

Such is the subtlety of the human mind in eluding restrictions, and so numerous are the cases that perpetually present themselves, under new aspects, within the precincts of the bar, that no preconceived rules can encompass them in every point of variety. When cases, therefore, occur, that are not within the letter of the existing rule, recourse must be had to analogy and construction, and the decision thence resulting becomes a precedent, by which similar cases may be adjudged, and future controversies prevented or adjusted. To be intimately acquainted with these new and successive decisions is the especial business of the practising lawyer, who is well aware of the serious embarrassments arising from an erroneous step in the progress of his suit; and that person, therefore, may justly be reckoned among the benefactors of the profession, who collects these decisions with care and fidelity, and exhibits them, in a correct form, to public observation.

A report of this kind may be useful in another point of view: It may tend to give uniformity and stability to the ordinances of the court, by enabling the bar to check the possible deviations or inconsistencies of the bench, or of an individual judge. This effect can never be produced as long as the private manuscripts of a judge, and the fugitive remembrance of individual *dicta*, are the sole evidences of legal adjudications. But when these decisions, wearing the stamp of authority, are embodied in volumes, and put into the hands of every professional man, the court will be particularly careful and considerate in making up their opinions, lest they fall into inconsistencies, or contradictions, which may readily be detected and exposed.

This, we believe, is the first book of the kind ever published in the State of New-York; and when we consider the importance of a familiar knowledge of those practical regulations that are found necessary to the correct administration of justice, we presume that the present volume will prove very acceptable to the gentlemen of the bar.

The principal merit of the reporter will consist in his judicious selection of useful decisions, and his accurate statement of facts and arguments. Of his success in these particulars we do not profess to be adequate judges; but, from the known skill and reputation of the reporter, we have good ground to believe that his book will be honoured with general approbation.

The cases appear to be divested of useless circumstances and needless arguments; the points to be decided are presented



distinctly to view, and the opinion of the court expressed with requisite clearness and precision.

The volume contains about 120 reports of adjudged cases, together with the standing rules and orders of the Supreme Court, and is printed in a style that does much credit to the press of Mr. Collins.

The reporter, in his preface, expresses an intention of collecting an additional number of cases, and publishing them, on some future occasion, in a larger volume. We hope no species of encouragement will be wanting to this useful and highly respectable undertaking.

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#### ARTICLE V.

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*The Beauties of the Bible: Being a Selection from the Old and New Testaments, with various Remarks and brief Dissertations, designed for the Use of Christians in general, and particularly for the Use of Schools, and for the Improvement of Youth. By Ezra Sampson, of Hudson (New-York.) 12mo. pp. 283. Hudson. Stoddard. 1800.*

THE question whether the Bible ought to be used as a school-book, is a complex, and, in some points of view, a difficult one. We are inclined to believe, however, that the question should be answered in the affirmative. The simplicity, force, and numberless beauties of the sacred writings, aside from their inspiration, are well suited to interest the youthful mind, to seize upon its best faculties, to excite the curiosity, and to promote a taste for reading. And the great moral and religious truths which they contain certainly cannot be too soon impressed on the heart. And, if it be true that those things which we learn in our childhood and youth are most apt to dwell upon the memory, to influence the habits of thinking and of practice, and to pervade the whole course of after life, it evidently follows, that some instruction in the inspired writings should be made to meet the first openings of the tender mind. In offering this opinion, we do not forget, that using the Bible in schools has, in some instances, produced disagreeable effects; and that, when the reading of it is imposed as a mere task, children will be prone to connect the

ideas of disgust and weariness with this best of books. But we think it would be easy to prove, that such effects are generally the result of incompetence in the preceptor, or of miserable mismanagement.

Some of those who are warm advocates for the use of the Bible in schools, believe, that many parts of that sacred volume are better fitted to interest, to instruct, and to impress the minds of the young than others; and that the *whole* may be more advantageously introduced to their knowledge when they become more capable of distinguishing, comparing, and judging of what they read. The justness of this opinion, we apprehend, can only be tested by adverting to particular circumstances. Were the instructors in common schools, all of them, well informed, discreet, and principled men, there would be little need of this caution. Such teachers would be at all times able and ready to answer objections, and to explain difficulties, arising from peculiarities in the style of scripture, or in the state of society, at the time, and among the people where they were written. Under such circumstances it would, perhaps, be as well to put the whole Bible into the hands of children, and to endeavour, by proper management, to make the perusal of it the most interesting and agreeable exercise to which they are called.

Mr. Sampson, the editor of this work, and the author of many valuable remarks added to the respective chapters which it contains, believes that, in many cases, a *selection* from the scriptures may be most advantageously used. Under this impression, and animated with a laudable desire to 'inculcate the several virtues, and religion in general, from scripture history and example; to bring into view, in the most compendious manner, some of the evidences of the truth of christianity; and to illustrate the unequalled beauties of the sacred writings,' he undertook the present compilation.

We think Mr. S. has executed the task which he proposed to himself in a manner honourable to his good sense and judgment, and in a way which is likely to do good. His selections are, for the most part, made with a just taste; and to each chapter he has added remarks of his own, which are generally suited either to throw light on the preceding verses of scripture, or to impress upon the mind the truths which they contain. We will give our readers the opportunity of judging for themselves.

In the 23d page, after selecting from the book of Genesis an account of the *flood*, Mr. S. subjoins the following remarks:



‘ Marks of the flood are still to be seen in every quarter of the globe. “ Large beds of oysters and other sea-shells, extending over several acres each, have frequently been found at a great distance from the sea, and sometimes in very elevated situations: also the bones of whales, and small fishes, buried deep in the earth.”

‘ In the words of a celebrated writer, “ Whatever depths of the earth we examine, or whatever distances within land we seek, we most commonly find a number of fossil-shells, which being compared with others from the sea, are found to be exactly of a similar shape and nature. They are found at the very bottom of quarries and mines, on the tops of even the highest mountains, as well as in the vallies and plains; and this not in one country alone, but in all places where there is any digging for marble, chalk, or any other terrestrial matters, that are so compact as to fence off the external injuries of the air, and thus preserve these shells from decay.”

‘ By the single family of Noah the earth was re-peopled. Noah himself is supposed to have gone eastward about one hundred and fifteen years after the flood, and to have laid the foundation of the Chinese monarchy. Ashur, the son of Shem, built Ninevah, the capital of the Assyrian Empire. And there are two remarkable nations now in being, namely, the Jews and the Arabians, who both descended from Arphaxed, another son of Shem, in the line of Abraham.

‘ Nimrod, a great-grandson of Noah, in the line of Ham, founded the famous city, Babylon. Cush, a son of Ham, is thought to have begun the settlement of Ethiopia, which, in ancient times, was called the land of Cush. Misraim, another son of Ham, founded the kingdom of Egypt, about one hundred and sixty-four years after the flood. And Canaan, who was also a son of Ham, and grandson of Noah, was the father of the Canaanites, Sidonians, Tyrians, and Carthaginians; nations once famous, but long ago destroyed from the face of the earth.

‘ The posterity of Japheth settled the western part of Asia, and the European countries; which, in scripture, are called the isles of the Gentiles. It may be proper to observe, that the single life of Noah almost connected the distant times of Adam and Abram; for Noah was born only one hundred and twenty-six years after the death of Adam, and lived till within two years of Abram’s birth.’

To the chapter on the *shortness of human life*, Mr. S. adds the following observations:

‘ From this affecting view of the shortness of life, it is plain that time should not be wasted. Robbers of time are more dangerous enemies than robbers of money; because they take away that which no money can purchase and replace. And one of the most notorious robbers of time is *gaming at cards*; for it tends to no improvement, either of body or mind.

‘ Is it the part of creatures, who are capable, by intellectual and moral improvements, of rising continually in the scale of being; is it consistent with their rank, to spend their time in shuffling and distributing a number of pieces of spotted paper, to the entire exclusion of all ideas, excepting those few which belong to the game?

‘ Is our span of life in this world too long? Have we time *more* than enough? Why else should any waste their time with more prodigality than even the spendthrift wastes his money? Why else should they contrive to annihilate time by turning a large portion of their existence into a mere blank?

‘ But besides that gaming is a waste of time, it has, in a manifold view, a very pernicious tendency: and, accordingly, in every civilized and well-regulated state, it is either totally prohibited, or limited and restrained by law.

‘ It seizes and overpowers the minds of people, like a sort of enchantment, and withdraws their attention from the various necessary occupations and duties of life. It irritates the passions, sours the temper, and leads to contention, to profane swearing, to intemperate drinking, and to a general dissipation of property and profligacy of manners. By anxiety and excessive night-watchings, it injures the health.

‘ Gambling for money, *in large bets*, is the highway to every kind of knavery and villany. It habituates the mind to lying and cheating. The *successful* gambler obtains his money at the expense of moral principles. The *unfortunate* gamester, stung to the heart with the sense of his losses, and rendered desperate, is in a prepared state for forgery, burglary, highway robbery, or, indeed, for any kind of villany whatever, by which he may hope to repair his losses, or to support himself without industry.

‘ If all our unhappy fellow-creatures who have died under the gallows, or are confined in the state prisons, had written memoirs of their lives, it would probably be found that more than three-fourths of them had frequently spent their nights at the gambling-table.

‘ Let youth of either sex be solemnly warned against this vortex of destruction. *Shun gambling; avoid it as you would*



*the mansions of death; shun it as you would shun a den of robbers, around which are to be seen innumerable skulls and bones of murdered men and women.'*

After the chapter on *civil, social, and relative duties*, Mr. S. speaks as follows:

'Under the head of relative duties it may be proper to remark, that *women* are indebted to the Christian religion for the respectable rank in society which their sex has deservedly obtained. Before the Christian æra, *woman*, in every clime, and under every government, was comparatively in a degraded condition.

'And the condition of *woman* is still degraded among Mahometans, and all other nations which are not under the auspices of the Christian religion. She is more the object of appetite than affection, and is rather the slave than the social friend and companion of man.

'Jesus Christ, by prohibiting polygamy and concubinage, and confining every husband to one woman, effected a great and happy revolution in society, as it respected the commerce between the sexes. And in consequence of this establishment of the Christian lawgiver, the condition of the female sex is happily improved.

'Wherever Christianity prevails, some degree of respect and deference is yielded to womankind. To strike her is esteemed brutal. Her mind is cultivated, and her company is sought from *sentiment*. To her is conceded the honour of giving society its highest polish. She is the companion and solace of man; and even the weakness of her sex does but the more endear her to him, as it renders her dependent on his protection.

'In this view, scarcely any thing would be more astonishing than to find a woman, of *real sense*, listening not only with patience, but with pleasure, to libertine scoffs at the Christian religion: because such a woman, besides manifesting an impious heart, does implicitly consent to the degradation of the whole sex.

'For if the powers of hell might prevail, to the total abolition of Christianity, the indulgence of polygamy and concubinage, and a disregard for the sacred bond of marriage, would again reduce the whole female sex to the same abject and servile state from which the Christian system has relieved and raised them.'

We do not present these passages as containing any thing really new: the author, doubtless, did not mean that they

should be so considered: but we think them well suited to instil just principles, and to promote proper habits of thinking in youthful minds.

After these commendatory remarks, we shall take the liberty of suggesting to Mr. S. two or three of a different nature; to which, if he should concur in judgment with us, he will probably think it proper to attend, in preparing a future edition of his work for the press.

In entitling his book *the Beauties of the Bible*, he has adopted a mode of expression commonly applied to modern volumes of extracts and abridgments from admired works; but we doubt whether this expression can, with strict propriety, be used in the present case. The little volume before us certainly does not embrace *all* the beauties of the sacred writings. It contains *many* of them, and, probably, a large portion of the *greatest*. But we wish no expression to be used which seems even indirectly to militate against the declaration, that *all scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*. Mr. S. we are confident, meant no such thing. But he will effectually guard against the *possibility* of objection, on this ground, by adopting some other title. *A Selection from the Beauties of the Bible*, or one formed on the same principle, would not be liable to the criticism we have suggested.

We are sorry that Mr. S. in his preliminary '*dissertation on the style of our English Bible*,' has drawn such a character of the writings of Dr. Johnson. We can by no means subscribe to the opinion, that 'his excellent sense, wrapped up in stiff and obscure language, may be compared to a chestnut in its burr.' This comparison is not only wanting in *dignity*, but it is *unjust*. Dr. Johnson's style, undoubtedly, has faults. We will even admit that several of these faults are great. He too frequently exhibits common ideas in a swollen and pompous manner; and, amidst all his excellent remarks in favour of the purity of English idiom, he sometimes loses sight of it. But still he is always dignified, remarkably free from obscurity, smooth and flowing in his construction of sentences, in his imagery correct, and in vigour almost unequalled. His writings, indeed, like those of every voluminous author, differ in their character. But we should never be afraid of corrupting either the literary or moral taste of youth, by putting his *Rasselas* into their hands. We mention this performance not because it is the only part of his



works to which such a character may be given, which is far from being the case; but because no other of his writings is so frequently perused by children.

It may also be remarked, that Mr. S. speaks too respectfully of Mr. *Sterne*. That this celebrated writer is often highly successful in the tender and pathetic, and sometimes in the sublime, is readily admitted. That his stories of *Maria* and *Le Fevre* have beauties almost above praise, is also admitted. And that, in many instances, his imitation of scripture language contributes to the effect of his descriptions, it is presumed none will dispute. But when it is considered how much this writer abounds in obscene allusions, in openly filthy passages, and in a mode of writing calculated to corrupt both the taste and the morals, we think he ought never to be held up to view as a model, or mentioned without reprobation. That the same book which contains the story of *Le Fevre*, should contain so much to which a virtuous mind cannot listen but with blushes and indignation, must ever remain a monument of disgrace to a man who professed to devote himself to the interests of virtue and religion, and possessed such powers for promoting both. Nor is his *Sentimental Journey* by any means free from the same ground of imputation. But, peace to his ashes! We only object to such writings being brought forward as an object of imitation, or even of perusal, to youth.

We will only add, that Mr. S. in a note, page 19th, has stated a truth in a way which, perhaps, might be mended. The first shedding of human blood was *not* occasioned by religion, strictly and really. When a wicked heart is filled with malice against another for being better than himself, and, therefore, preferred before him, is it correct to say that the system which commands love and holiness is the *occasion* of this malice? Mr. S.'s meaning is right; but we think the whole of the note in question might be profitably re-cast.

On the whole, we are much pleased with the volume before us, and hope it will be generally useful. We are gratified to find that it has met with so much encouragement; and trust that Mr. S. will be rewarded for his praise-worthy labours.

## ARTICLE VI.

*Letters to the Inhabitants of Northumberland, and its Neighbourhood, on Subjects interesting to the Author and to them. Second Edition. To which is added, a Letter to a Friend in Paris, relating to M. Liancourt's Travels. By Joseph Priestley, LL. D. &c. Philadelphia. Bioren, for Conrad. 1801.*

THE original occasion of these letters, namely, the invectives of William Cobbet against the author, is now somewhat obsolete; yet no man, we imagine, can read this performance without considerable interest. The questions to which the conduct of Dr. Priestley and others has given rise, as to the duty of foreigners and sojourners in the domestic and political concerns of our country, are momentous and intricate; and, from this author's pen, we must look for, at least, a very plausible defence of the conduct which *he* has thought proper to adopt.

The Doctor discusses, in twelve short letters, all the points connected with his own vindication, in a style of remarkable plainness and elaborate simplicity. His situation as an alien; the charge against him of cherishing French principles; his claims to respect as a political reasoner; his political conduct in America; the intercepted letters; William Cobbet's style of invective; his religion; his conduct, in conjunction with Mr. Cooper, in an application to the President in behalf of the latter; the freedom of political discussion; improveable parts in the American Constitution; actual infringements of the Constitution; and the policy of these States towards foreign nations, are the topics examined.

It seems but strict justice to confess, that, after the perusal of this pamphlet, we are inclined to acquit the author of the charges made against the innocence of his motives and his uprightness of intention. We must admit, that considerations of family, and property, and personal safety, give him as deep an interest in the welfare of this nation as is incident to the majority of citizens; that his French citizenship, considering the time when it was conferred, by no means redounds to his dishonour; that his former situation and pursuits have been



highly favourable to the acquisition of political knowledge; that his occupations, during his abode among us, have been chiefly theological and chemical; that he has *written* nothing of a political cast, but a piece signed 'Quaker in Politics' (which is republished here), and a reply to some remarks made upon certain letters from a friend in France, intercepted and published by the English; that the passages he quotes from William Cobbet's invective against him are extravagant and absurd; that the charges of being *Deist* and *Atheist* are inconsistent and self-destructive; and that of *hypocrisy* without foundation. Judging from the evidence before us, we likewise acquit him of all impropriety in the means made use of by him to second Mr. Cooper's application for an office.

These seem to be the chief particulars in the author's *conduct* which these letters call upon us to investigate. The remainder of the pamphlet consists principally of a new exposition of his sentiments: first, upon his right to deliver his opinions upon national subjects; and, next, on these subjects themselves. On the first head we cannot dissent from him. So far from denying *his* right, and that of every other man, to form and to utter opinions upon all subjects, and especially on those of government, we are inclined to affirm, that it is the indispensable duty of every man to judge, and to declare his judgment. It is hardly necessary to add, that it is no man's duty to adopt *erring* or pernicious doctrines; and while it becomes us to rectify the errors of another's judgment, we must surely admit his right to exercise that judgment in general, and must even applaud him for circulating doctrines which, to *his* apprehension, are just and salutary. If his notions are wrong, the fault lies in his education, in his selfishness, and in his passions. We may censure the causes that fetter or pervert his judgment; we may censure him for having *formed* certain opinions, but not for *uttering* these opinions: that is his right and his duty.

The Doctor's *opinions* relate to subjects the most important, intricate and difficult, that ever engaged the attention of mankind. Political topics are those on which the multitude dogmatize most pertinaciously. All is clear and luminous to their perception, and an adversary must never hope for quarter, for either the plausibility of his reasonings or the innocence of his intentions. To us, who, in this respect at least, must stand aloof from the multitude, a different deportment seems most reasonable; and, while contemplating the various forms which political questions assume, as time unfolds new consequences,

and as new investigators apply their talents to the scrutiny, we gather new motives for deliberation and caution in deciding, and new reasons for acknowledging, not only the candour, but the penetration of our adversaries.

Dr. P. is not deterred, by any evils which the revolution has brought upon France, from continuing to rejoice in that event. His imagination is still full of the mischiefs of the former government. He does not, however, attempt any new argument on this head, but merely contents himself with quoting some invectives against the monarchy from the work of the anti-revolutionist Robison—invectives which he thinks more forcible as coming from the lips of a friend to establishments.

The spectacle of those consequences which the imperfection of human nature has ingrafted on the splendid theories of the founders of the French revolution, does not discourage this author from desiring the subversion of the present English government.

The doctrine of the universal tendency and subservience of all things to ultimate good is frequently introduced in these letters, and affords the author consolation in every disappointment. The miseries of France are ascribed, by him, to the ambition of the prince and his instigators, in his own court, and in the neighbouring kingdoms; but still, as all things are relatively and ultimately good, he rejoices in the *pure republicanism* of France, and the destined reformation of all her neighbours.

The Doctor attempts, briefly, somewhat like an historical display of the state of Europe, with a view of justifying the necessity of a general revolution, in the following terms:

‘If you read any authentic account of the state of the other European kingdoms (excepting Denmark and Sweden), you will be satisfied that the abuses of government, and oppression of the people, are got to *an extreme*. Germany has long groaned under an haughty nobility, and there have been frequent risings of the peasants to better their condition. In the time of Luther more than an hundred thousand had recourse to arms in Swabia, but wanting good leaders, and ill-provided with stores, they were soon suppressed. Both Spain and Naples have not one half of their ancient inhabitants; and there cannot be a stronger proof of bad government than this. Their condition is little, if at all, better than that of the Turkish dominions. Portugal is much in the same state.

‘Can, then, any person, any friend of liberty and humanity, himself enjoying the blessings of a republican government,



wish that any part of his species should continue in this state of degradation and bondage?"

A good cause may be injured by bad arguments. If a revolution be necessary in Europe, it is a pity that it is not recommended in a more judicious and convincing manner; for the above extract contains as many proofs of carelessness or misapprehension as could easily be comprised in the same space.

The form of government is of undoubted importance, but is not every thing. Its importance sinks into nothing, if it is not connected with equitable maxims of government, and calculated to secure a wise and benevolent administration of authority.

Equality of conditions, general security of property, the prevalence of useful knowledge, wise laws, salutary taxes, wholesome punishments, and numbers of people, are the only intelligible indications of good government. That form of government which most certainly ensures such an administration is best; and the foes to hereditary power must be understood to mean that republicanism, or representative democracy, is more favourable to practical equity and general security than any other. For that reason only they *ought* to recommend it.

It is certainly a proper, and, indeed, the only method of creating a dislike for monarchic and aristocratic forms, to appeal to the examples which the world exhibits of the miseries which they inflict upon mankind. In extending our view, for this purpose, it unfortunately happens, that the tidings which history affords us are by no means uniform; that the same misgovernment appears in countries where forms of government are opposite; and that opposite appearances are found in countries where forms are the same; and hence the mind is often left in doubt whether there be any necessary connection between forms of government and a salutary administration of it—or, in other words, between forms of government and the condition of the people. We are led to reflect whether the equality or inequality, the vice or virtue, the misery or happiness of nations, does not flow from some other cause than merely the distribution or duration of political power.

'Germany,' for example, 'has,' it seems, 'long groaned under a haughty nobility, and hence insurrections and tumults.' Why then has it come to pass that Germany has been the seed-plot of all the arts and inventions that have accommodated and dignified the human species? Why are ingenuity and industry, poetry and science, so flourishing and prosperous? If hereditary power be so destructive, why are

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the palatinate, the electorates of Saxony and Hanover, and the dukedom of Silesia, among the most populous and best cultivated portions of the earth? These countries are the seats of perpetual war; have been ravaged and desolated half a dozen times in an age; yet the traveller is continually wondering what species of soil it is, from which farms, and villages, and cities, thus rapidly spring up, and from which the traces of fire and the sword are obliterated, as if by magic. If republican government be thus necessary to salvation, whence has arisen the unrivalled prosperity of Flanders, Berne, the Venetian provinces, and Tuscany and Milan? These are subject to the iron yoke of aristocracy or monarchy; yet more general opulence, security, mildness of manners, and greater population, are no where else to be found.

If forms of government be *all in all*, how are we to explain the differences in the condition of Swabia and Saxony, Hungary and Alsace, Sclavonia and the duchy of Milan, the two last of which are even subject to the same prince? How happens it that the elective governments of Algiers and Egypt produce effects so different from the elective governments of Bamberg and Friers.

The Doctor tells us that Naples and Spain have lost one half of their ancient inhabitants, an indubitable proof of bad government. We are at a loss to know when Naples was more populous than at present, or when it enjoyed a freer government. As to Spain, it is said to have been more populous under the Romans and Arabians than at present; but this difference, it is plain, arose not from changes in the *form* of government. The decline of Spain is usually ascribed to the Romish superstition; the efforts to subdue the Flemings; the expulsion of the Moors; and, above all, the discovery of America; all which are wholly disconnected with the *form* of government.

Catalonia and Valentia are under the same prince with Leon and La Mancha; yet those are populous and opulent, and these poor and desert. Modena and Parma are under the same family with Naples and Spain; yet Modena and Parma, in spite of despotic power and the monks, overflow with people and wealth. We know there were provinces of Naples, and even of the pope's territory, remarkably flourishing and happy—while others were wretched; a difference to be explained by other circumstances than the difference of political constitution. We know that Tuscany and Brixen are under the same form of government and the same family. The general felicity of



the Tuscans, before the present war, cannot be disputed. And why does the author except Denmark from the list of corrupt governments? Denmark is one of the *simplest monarchies* in Europe.

The insurrection of the peasants of Swabia took place *only* three hundred years ago! Similar tumults took place frequently, in France and England, during and before the fifteenth century. Why have they long since ceased? For a reason very obvious to the most superficial readers of history, by whom it is well known, that every part of Europe has been gradually improving in arts, commerce, population, and general security and mildness of manners, ever since the eleventh century. The most profound historians have been busy in explaining the causes and steps of this progress. None of them ever thought of denying it. This progress has ever been most conspicuous in the condition of the classes of artizans and peasants. It is very strange that any man acquainted with history should talk of the present age as of one in which the abuses of government, and the oppression of the people, *are got to an extreme*. They are, in reality, every where declining, and, particularly in France, have been so since the reign of Charles the seventh.

What, then, must we think of revolutions, not in the modes of taxation, the transmission of property, the penal and civil laws, but merely in the *form* of the government. If the *essential* change cannot take place without the *formal* one, let them go together; but surely there is sufficient reason, afforded by the recent experience of the world, to deprecate the use of violence and bloodshed, not only as productive of more evil than the benefit proposed, but, most probably, precluding, and casting farther back, the very good itself that is sought.

The Doctor is incorrect in his facts, and his deductions are not always conclusive or satisfactory; at least there are different views of the subject, which an unprejudiced inquirer ought to take before he lays down the axiom, that it is *forms alone* for which mankind ought to contend.

Have the advantages produced by the French revolution proceeded solely from the change in the *form* of government, or has the *new* form alone caused the amelioration in the condition of the lower and middle classes of society? To a superficial observer *forms* are every thing; but he who traces the *progress of society*, and the great variety of causes which com-

bine to produce great events through a succession of years, will take things more substantial into the account, and perceive that so complex a subject cannot be viewed at a single glance, or so momentous a question be decided by a single argument.

To one class of politicians the present state of society and government has *no defect*. To a second and third it appears to be infected with a thousand errors and miseries: but while one of these insists on the necessity of *revolution* and *subversion*, the other is persuaded that time and reflection will supply the gradual but adequate remedy; or that, at any rate, revolutions either create a greater evil than they abolish, or confirm and perpetuate the very evil which they propose to obviate.

The author's objections to the constitution of America are, first, to the eligibility of any man to the office of President for life; secondly, to the absolute negative which is vested in the Senate on the proceedings of the other house; thirdly, to the want of a special and sovereign court, with power to examine, check and punish infringements of the constitution, by those who administer the government; and, lastly, to the exacting of oaths of allegiance from the citizens; an objection incident to every known form of government. On all these heads the Doctor, as might be naturally expected, has reasoned with much ingenuity. We must, however, refer the curious reader to the work itself for satisfaction on these points.

On the infringements of the constitution nothing is said that is not probably familiar to political readers. The treatment of foreigners; the true construction of the treaty-making power; the alien and sedition acts; the nature and utility of commercial and diplomatic intercourse with foreigners, are next discussed with some degree of copiousness; and the pamphlet concludes with the re-publication of an essay originally inserted in the *Aurora*. We must content ourselves, at present, with this general statement, it being conducive to no good end to introduce here these hackneyed and disagreeable discussions.

The letter respecting M. Liancourt's Travels relates merely to the impression which the traveller imbibed respecting the motives of the emigration of the Priestleys, and their conduct in their new settlement. We think the vindication satisfactory. Liancourt's book abounds with gross, and even ludicrous mistakes; but perhaps they are not greater than the native of every country is able to discover in the speculations of a stranger, who reports what he sees while hastily traversing or briefly sojourning in it.



## ARTICLE VII.

*The Origin and Principles of the American Revolution compared with the Origin and Principles of the French Revolution. Translated from the German of Gentz, by an American Gentleman. 8vo. pp. 73. Philadelphia. Dickins. 1800.*

THE comparison of historical events is the chief source of the instruction which history is qualified to give. Curiosity is aroused and gratified, and wisdom is gathered, by marking their resemblances and differences. Hence the uniformity of human nature, and the variations introduced by local and casual circumstances, are collected. Two events, so near to each other, and which are imagined, by some, to be in some degree connected with each other as cause and effect, as the American and French revolutions, could not fail to excite much of this *comparing* curiosity.

All revolutions are alike in many circumstances. There are many, necessarily, in which they differ. Equity and injustice are mixed up in every *human* transaction, but they are inevitably mixed in different proportions. The same quantity and kind of cruelty and suffering perpetrated and endured, cannot be exactly similar in any two cases; for no two, either of individuals or of nations, were ever precisely alike in their situation or their motives; so that, in such comparisons, if the imagination is struck with the likeness between two events, that discernment must, indeed, be dull, that cannot point out some contrarieties between them.

This writer is influenced not by the ordinary motives of the disinterested historian, but by the formal purpose of proving, not only that the two revolutions differ, but that the American was a lawful and equitable procedure, while the French revolution was invariably wicked and detestable. Having heard it affirmed, by some, that both transactions were similar, and that what was *lawful* in America, at one time, must, ten years after, be proper in Europe—it is this inference which he endeavours to elude, by disproving the premises that sustain it, namely, the similitude between the two events.

It is evident, that this is merely an argument *ad homines*. It is addressed only to those who praise the one event, merely on account of its resemblance to another, or who endeavour to fix the charge of inconsistency on their opponents, by showing, that they judge contrarily in like cases. Gentz is one of these opponents; and the present publication was made to repel and confute the charge: to demonstrate, that the advocate of *our* revolution must not necessarily be the champion of the French, since the origin and principles of both transactions are unlike each other. Though much pains are taken to prove this contrariety, we cannot allow that the author's aim is accomplished.

It is true there are some obvious differences between them. One related to three, and the other to twenty-five millions of men. One was the insurrection of a distant portion of the empire against the authority of the remainder; and ended in the separation and independence of a few provinces in relation to the whole. The other was the effort of the whole nation against the reigning prince, and the established form of government. One introduced no change in the customary distinctions and relations of the citizens, and had no hierarchy or nobility to overturn. The other extended to an enormous and complicated system of ancient abuses in religion and property, and hence occasioned more vehement struggles and signal changes. One reminds us of Venice shaking off the supremacy of the Greek princes—Florence and Milan withstanding the claims of the German Empire—Switzerland spurning the tyranny of the house of Austria—the Netherlands breaking the yoke of Spain. The other is a vivid copy of the internal or domestic changes which incessantly occurred in the Greek and Italian republics of former times; the rancour of whose factions, the ferocity of whose revenges, the suddenness and terrifying havoc of whose *re-actions*, were faithful counterparts of the modern French revolution, from which they differ only as the theatre of France is larger than that of Venice, Milan, or Florence, of Ephesus or Rhodes; as the *actors* are more numerous; and, consequently, that though, in each, murder, imprisonment, or banishment, are equally the agents, yet *more* are banished or murdered in one case than in the other.

These are not the differences which this writer exhibits. His aim is, to show that the American revolution was *lawful*: an epithet wholly inapplicable to the French.

The term *lawful* is a very ambiguous one. It seems, how-



ever, to mean, in this place, that the resistance of the colonies sprung from adherence to certain fundamental maxims of government, which they believed to have been consecrated by the consent and practice of their ancestors, and of the mother country. Their claims were founded on the construction of the constitution under which their oppressors lived, and the terms of which were urged by these oppressors themselves, to justify their conduct.

This writer seems to be aware that there was actually a *revolution* in America; that, at the conclusion of the war, things were not merely replaced upon their old foundations, and that the successful party were not contented with merely repelling encroachments and aggressions, and restricting the power that had spurned restraint to its ancient metes and boundaries; that those who were formerly subjects have now become sovereigns, and that subordination which had, for a whole age, been expressly acknowledged to be lawful and constitutional, was finally disowned and annihilated.

Till the declaration of independence, the resistance might, in a certain sense, be termed *lawful*. In the American remonstrances, prior to that event, loyalty was solemnly avowed, and the terms of laws, statutes and charters, were modestly pleaded; but *after* that period, surely, there was a total alteration in their style. The *rights of man*; the origin of government in the will of the people; the right of the people to consult and decide, in all possible cases, for their common happiness; the absolute *nihility* of all noble and royal pretensions to the government of mankind, were then the only popular topics; and these were not merely insisted on by a few silly individuals, or in a few obscure pamphlets, but were echoed to and fro among senates and armies; were placed, in the most cogent and explicit terms, at the head of proclamations and laws; were urged as the sole foundation of the conduct of the American leaders; and are actually the only basis on which the old confederation, the constitutions of all the States, and the federal constitution, have been built. These were not speculative notions, but practical maxims. To deny *their existence*, is to deny that we have, at this moment, any governments, any constitutions, at all. There are persons who question the equity and *truth* of these principles, but none can question that on *these* are actually reared the fabrics of *our* state and general governments; for by whom were some of them drawn up and ratified but by the immediate representatives of the people? and by whose consent and

acquiescence do others (that, for instance, of Connecticut) exist?

It was only by proclaiming independence that a *revolution* was effected. Had not the *rights of man*, the pure sovereignty of the people, superseded the fantastic and groundless claims of the *mother country*, of king and parliament, America would have furnished no object of comparison to this writer.

This total and essential change in the reasons of the contest was very well understood at the time. Every one knows the opposition made to it by those whose conscience forbade them to resist *lawful*, though they were strenuous in opposing *unlawful* authority. Something was due to their king, and though he demanded more than his due, they did not think themselves warranted in refusing what was due. Hence almost all the internal and intestine divisions which fettered the triumphant party in the American war. Those who continued to regard kings and charters as sacred, exclaimed, but ineffectually, against those who urged the natural and indefeasible right of mankind to choose their own form of government, and to consult, without restraint or controul from musty charters and hereditary claims, for their own good. The supremacy and prerogative of the king, and the commercial power of the British legislature, were maintained by the dissidents from independence, as they were originally admitted by *all* the opponents of the parliamentary pretensions.

The progress of the American revolution resembled the progress of the French, and of every change in the political condition of nations, in all essential particulars. There are always some mutual stipulations between sovereigns and subjects, either express or implied. Time and habit consecrate these boundaries, and a *right* is created, in the imaginations of men, to maintain them inviolate. These limits are overstepped by the selfishness of one of the parties, and being in themselves ambiguous, intricate, and liable to different constructions, an endless controversy ensues; each maintains the justice of his cause; opposition enrages; by denying what is due, the refuser is imagined to forfeit all claims whatever; injuries are conceived to justify revenge; in a short time the position of both parties is changed, and they are hurried to extremities by the ardour of their passions, of which, at the opening of the scene, neither of them had any conception.

It was thus that the Swiss were gradually led, from revenge for violated privileges, to assert their absolute independence; that the severities of Philip II. by way of punishing those who



had refused him his due, led the Netherlanders to an utter renunciation of his government; that the English opposition to the over-strained prerogatives of the Stuarts ended in the total abolition of monarchy; and such has been the progress of things in America and France.

Those who should undertake to weigh the justice of the parties in these several transactions; who should pre-suppose that either party was perfectly equitable and consistent in their claims and reasonings; that errors of judgment, ambitious purposes and exasperated passions, must necessarily belong to *one side only*, would show a very pitiable ignorance of human nature and of history.

We mean not to enter into any discussion of the merits of the revolutionists of any age. We will admit that, to a certain period, the contest, both in France and America, was of a *lawful* nature—that is, that the popular claims and reasonings were founded on the terms and meanings of written or traditionary laws or maxims of government; but we must also maintain, that, in both cases, the grounds of dispute very *speedily* became totally changed; that popular opposition, from being founded on the verbal concessions of charters and diplomas, proceeded to be built on the natural and original principles of equity—on the right supposed to belong to every community, to choose their own form of policy, and elect those for Governors who should appear most eligible to the majority of citizens.

To prove this in relation to America, we need only appeal to our *existence* as independent states, to the *manner* in which our constitutions were actually formed, and to the solemn declaration of the inherent rights, or, in other words, the indefeasible sovereignty of the people, contained and assumed as sacred and fundamental, in the constitutions themselves. After this appeal, it would be idle to debate the matter with any one who chooses to deny it.

The following passage of our author, relative to paper money, contains such a view of the similarities between the two revolutions, as will occur to most impartial observers.

‘In no one point is the analogy between the conduct of the revolutionary leaders in America and in France, so striking as in this; yet it must not be forgotten, that the Americans failed partly from inexperience and partly from real necessity; whereas in France they knew very well what they were about, and opened and widened the precipice with design.

‘The history of the American assignats is almost word

for word, only upon a smaller scale, and not attended with circumstances of such shocking cruelty, as the history of the French ones. The sudden start from two millions to two hundred millions of dollars; the credulity with which the first assignats were received, the undeserved credit which they for a time enjoyed, their subsequent rapid fall, so that in the year 1777, they already stood with specie in the proportion of 1 to 3; in 1778, of 1 to 6; in 1779, of 1 to 28; in the beginning of 1780, of 1 to 60; fell immediately afterwards to that of 1 to 150, and finally would pass for nothing at all; the attempt to substitute a new emission of assignats, instead of those which were worn out, continued until, at last, it became necessary to establish a formal depreciation; the harsh laws made to support the value of the paper; the regulation of the price of provisions (the maximum) and the requisitions, which they occasioned; the general devastation of property, and disturbance of all civil intercourse; the wretchedness and immorality which ensued upon them—all this goes to compose a picture, which the French revolutionary leaders seem to have taken for a model. It is remarkable, that they closely copied the Americans only in two points, of which one was the idlest, and the other the most objectionable of any throughout their revolution; in the declaration of the rights of man, and in paper money.'

The concluding sentence of this passage is remarkable, as it contains an acknowledgment of that very fact which this pamphlet seems to have been written to disprove—'The French,' says he, 'closely copied the Americans in the declaration of the rights of man.' After this confession, which, in truth, could not be withheld, all dispute as to the similarity of *principles* in the two revolutions must surely be at an end. This imitation may appear to the German politician *very objectionable*; the imprescriptible rights of the people and the original compact may be stigmatized as *revolutionary cant*; but it cannot be denied, and is in the foregoing passages acknowledged, that this was actually the *cant* of both Americans and Frenchmen.

We will further quote the following passage:

'What was here and there occasionally said by single writers, must carefully be distinguished from the principles and way of thinking of those Americans who were acknowledged and revered as examples and authorities, but especially from those who took an active part in the new government. There certainly was in America a Thomas Paine; and I will not



deny but that his celebrated work had influence among certain classes of people, and so far contributed to promote the revolution. But to judge of the spirit and principles of the American revolution by this work, would be as unjust as to confound the efficaciously active heads in the English revolution of 1688, with the authors of some popular lampoons against the house of Stuart; or the opposition of Lord Chat-ham with that of Mr. Wilkes. When Paine's work appeared, in the year 1776, the American revolution had long since assumed its whole form and consistence, and the principles which will forever characterize it stood firm. In no public resolve, in no public debate, in no state paper of congress, is the most distant expression to be found, which discovers either a formal or a tacit approbation of a systematical revolutionary policy. And what a contrast between the wild, extravagant, rhapsodical declamation of a Paine, and the mild, moderate, and considerate tone in the speeches and letters of a Washington!

‘The general opinion, and the unanimous testimony of all the known writers upon American affairs, leave scarce room for a doubt of this fact, though, for the honour of the Americans, I would most willingly call it in question. His “*Common Sense*” is a pamphlet just as contemptible, almost throughout just as remote from sound human sense, as all the others by which, in later times, he has made himself a name. To appreciate the character and tendency of this work, which, perhaps, has never been judged as it deserves, and to obtain a full conviction that it was solely calculated to make an impression upon the mass of the people, and especially upon certain religious sects, very extensively spread in America, the reader has only to remark the spirit of the author's favourite arguments, which are all drawn from the *Old Testament*, and the absurd reasoning with which he attacks, not the king of England, but monarchy in general, which he treats as an *ungodly* invention. If *such a work* could have produced the American revolution, it would have been best for reasonable men to concern themselves no longer with that event. But it was certainly, at all times, by the wiser and better men, considered, endured, and perhaps encouraged, only as an instrument to gain over weaker minds to the common cause.

‘The difference between this writer and the great authorities of the American revolution, such as Dickenson, John Adams, Jay, Franklin, &c. will be still more apparent, if we remark a similar difference between the two parties in England,

which, accidentally concurring in the same object, but differing infinitely from each other in the choice of means and arguments, declared themselves there in favour of that revolution. Whoever compares, for example, the writings of Dr. Price (who, notwithstanding his numerous errors, deserves not, however, to be put in the same class with Paine), with the speeches and writings of Burke during the American war, will, sometimes, be scarcely able to convince himself, that both were contending for one and the same thing. And, indeed, it was only nominally, and not substantially, one and the same thing for which they argued.

‘Another indirect, but not unimportant, proof of the accuracy and necessity of the distinction here pointed out, lies in the unquestionable aversion of most of the great statesmen in America to the French revolution, and to all what, since 1789, have been called revolutionary principles. A remarkable anecdote occurs, testified by a witness unobjectionable upon this point, by Brissot, a man afterwards but too famous; an anecdote which proves how early this aversion had taken place. In a conversation which, shortly before the breaking out of the French revolution, he had with Mr. John Adams, now President of the United States, this gentleman assured him he was firmly convinced, that France, by the approaching revolution, would not even attain the degree of political liberty enjoyed by England; and what is most important, he denied, in perfect consistency with his pure and rigorous principles, that the French had a *right* to effect such a revolution as they intended. Brissot attempted in vain, by appeals to the *original compact*, to the imprescriptibility of the rights of the people, and the like revolutionary rant, to combat him.—P. Nouveau Voyage dans les Etats Unis de l’Amérique, par Brissot, vol. i. p. 147.’

Those whose judgment is founded upon actual observation, are well acquainted with the popularity of Paine’s writings. It is a mistake to imagine that this popularity arose from the truth or agency of his reasonings and positions. It sprung entirely from their accidentally *coinciding* with the *prepossessions* and opinions of the whole body of the people. The universal avidity, and even transport, with which they were received in cities, villages, and camps, are well remembered. Men were delighted to find a champion of a cause they had already made their own; to be furnished with popular and plausible arguments in favour of doctrines they had already adopted. The experience of all ages shows that this is the sole foundation of



the popularity of political writings; they do no more than countenance and strengthen the prevailing opinion.

The arguments which our author quotes from 'Common Sense,' to show the absurdity of that performance, are strong proofs of the dexterity of Paine, in taking advantage of the reigning prejudices, to combat, not the prerogatives of parliament, but the monarchy itself. It was not *such a work* that produced the American revolution, but only the principles and reasonings of that work previously existing in the mass of the people, and which that work contributed to diffuse still more by clothing them in a popular and intelligible garb.

Our author imagines a great difference between Paine's eloquence and that of the *great authorities* of the times, Adams, Jay, Dickenson, &c. These great authorities reasoned like *lawyers* only *before* the Declaration of Independence (July, 1776), that is, only *before* the *revolution*. How greatly is this writer mistaken in imagining that, after that event, they continued to reason, not like Doctors Price, Tucker, and Priestley, but like the partizans in the House of Commons! *How* they reasoned may be easily seen in all their proclamations and constitutional instruments, drawn up in defence of an absolute revolution.

The inference he draws from the *unquestionable aversion* of *most* of the great statesmen of America to the French revolution, is a very fallacious inference, even if the premises were granted; but the premises are unfortunately untrue. A politician of Berlin may be excused for being ignorant of the prevailing opinions in America, at the opening of the French revolution; and for not knowing that, notwithstanding all the evils that have accompanied it, it has always been approved and exulted in by two (among many others) of the most eminent American revolutionists—the author of the Farmer's Letters, and the writer of the Declaration of Independence.

In fine, we are obliged to conclude that the *origin* of the two revolutions was *different*, but not *opposite*, and that the *principles* of both were *similar*. It is plain enough, however, that to effectuate their principles, the Americans, from peculiar circumstances, were necessitated to make *fewer* changes; to contend with a less formidable internal and external opposition; and incurred calamities of less extent and duration than the French. What proportion this difference bears to the respective numbers of the two nations, and the probable issue of the struggle of the latter, are curious subjects of investigation, but too important and arduous for us to undertake.

Our readers will observe that we have avoided all discussion of the justice or expediency of revolutions in general, and particularly of those of France and America; whether we gave *too much*, or *just enough*, for the benefits of independence; whether our legal pleas, at one time, and our metaphysical ones, at another, were valid or nugatory; whether the catastrophe of the French drama will not leave them in as bad, or in a worse condition than kings, nobles, parliaments, and bishops had formerly placed them, are not our present concern; our only purpose is to state, in their true light, the origin and principles of two great and recent events.

We cannot much applaud the perspicuity or elegance of the translation.

#### ARTICLE VIII.

*The Hypocrite unmasked; a Comedy in five Acts. By W. Winstanley. 8vo. pp. 94. New-York. Hopkins. 1801.*

**I**N a country where literature is yet in its infancy, it may be deemed proper that those labours which are meant to contribute towards its support and improvement, should not only be exempted from the severity of criticism, but should be received with kindness and encouragement.

This sentiment, however, must be confined to such productions as discover unequivocal marks of a mind worthy of cultivation, and should by no means be extended into a general license to every trifling retailer of puns and witticisms to arrogate to himself the rights of authorship. Whilst, therefore, we are careful not to exercise a fastidious nicety over the first offerings of merit, and thus discourage the future efforts of genius, we cannot too soon examine and expose the pretensions of those who vainly aspire to rank themselves among the writers of the age. Whatever allowance ought justly to be made in favour of the inexperience of our countrymen, yet, unless this discrimination be strictly observed, public taste is in great danger of becoming utterly depraved. If every thing that is American is, on that account, to be screened from censure, one of the most powerful inducements to human exertion is, in a great measure, destroyed; for emulation must



cease where commendation is alike bestowed on all. It becomes, then, extremely necessary, for the purpose of patronizing real worth, that all meretricious attainments and learning should be fully and fairly exposed.

We were induced to enter upon the perusal of the play now before us with some expectation that it was not wholly destitute of merit, as the author seemed to appeal from the judgment of the Manager of the Theatre to that of the public, with considerable confidence of success. How far he has realized his expectations on this subject, it is not our business to inquire or determine; but how far they were well founded it is our duty to examine.

The plot and conduct of this drama are so loose and irregular that they cannot very easily be detailed. Ferdinand and his sister Sophia, Capt. Allworthy and his sister Eliza, and Col. Hartley, are the principal characters in the piece. Ferdinand and Capt. Allworthy formed an early friendship at college; and, whilst they were fellow students, Ferdinand had visited the Captain at his father's house, where Eliza, a girl then twelve years old, becomes enamoured of him. Ferdinand and Sophia are dependent upon the bounty of an uncle who is absent, and from whom no intelligence nor remittances have, for a long time, been received. Sophia is supposed to be at a boarding-school, and a mutual passion to exist between her and Capt. Allworthy. The piece opens with the arrival of Ferdinand, at the place where his friend resides, in such indigent circumstances that he proposes teaching music for a subsistence. His friend accordingly introduces him to his father's family, and to his acquaintance, for that purpose.

At this time Col. Hartley, who is intended to be a sentimental, moralizing man, is paying his addresses to Miss Allworthy. He has also become acquainted with Sophia at the school; and, under pretence of carrying her to a relation's house, conveys her to one of ill fame, where she, however, withstands his designs. The principal incident which is meant to lead to the discovery of Sophia's situation, is a letter that drops from Col. Hartley's pocket, which coming to the knowledge of Ferdinand and his friend, excites their inquiries until they ascertain the place of her concealment. As Ferdinand is proceeding thither in search of his sister, his uncle returns, who being informed of the business, immediately accompanies him. On their arrival at the place, they find that Sophia has just been sent to prison by the mistress of the house. They pursue, overtake her in the street, and rescue her.

They then repair to old Mr. Allworthy's, where Sophia and the Captain are given away in marriage, and Ferdinand and Eliza are also disposed of in the same way. Col. Hartley, who had been upbraided by Capt. Allworthy with his conduct towards Sophia, and been insulted by him, now breaks into Mr. Allworthy's parlour, and, sword in hand, attacks the Captain; but, upon Sophia's interposing, he ceases fighting, and leaves the room; and thus ends the '*Hypocrite unmasked.*'

We read this play with a sincere desire of finding something in it worthy of selection and commendation; but we have read in vain, and should be much perplexed to point out any one scene as preferable to another. It is a disjointed performance, which wears the appearance of being thrown together by accident, rather than constructed by design. Whoever enters upon the perusal of it in expectation of finding one scene insensibly running into another, of finding a regular connection of incidents gradually developing the plot, and aiding the denouement of the piece, will assuredly finish it with disappointment.

It is difficult to determine whether the action of this play is supposed to take place in this country or in England. There are inconsistencies which attend either supposition. But if the author has laid his scenes in this country, he has fallen into some egregious absurdities, as well as gross misrepresentations of character and manners.

In the conducting of his drama he has relied much upon the good nature of the reader, who must supply many chasms in the story to make it intelligible; indeed, the very point on which the play turns, the very purpose for which it professes to be written, is managed with so much unskillfulness and obscurity, that unless the imagination of the reader lends a pretty strong aid to the conceptions of the author, he will be in much danger of not perceiving by what means the *hypocrite is unmasked*, and have some doubts whether the discovery is sufficiently ample and satisfactory. Love has generally claimed a right to some share in dramatic composition. Of this the author seems to have been aware, but, unfortunately, poor Cupid's employment is confined to a lacquey and chambermaid; for as to their masters and mistresses, they appear to have come to a perfect understanding without any of his assistance. 'Matches are made in heaven;' those between Allworthy and Sophia, and between Ferdinand and Eliza, must certainly have been so, for they are effected without any apparent earthly agency whatever. It is true, Allworthy is described to be in



love with Sophia; and Eliza had become so with Ferdinand, at the *ripened* age of twelve; but not a word passes between the parties from which we can conclude that the passion is reciprocated by either Sophia or Ferdinand.—The piece, however, was drawing to a close, and as the author supposed it necessary to marry them, he proceeded to his business without delay or ceremony.

It may, perhaps, be expected, that what this comedy wants in *dramatic* correctness is compensated by the advantages of appropriate and sprightly dialogue, and of easy and elegant diction; in these respects, however, it is not less deficient than in the other. The dialogue is, in many instances, not only unsuited to the characters, but sometimes descends to gross vulgarisms and indelicacy; it is not even free from some Irish blunders; and if now and then a scanty ray of feeble wit strives to enliven the scene, its faint gleam serves only to render the poverty of the surrounding objects more apparent. If sentiment is now and then attempted, the language becomes too much inflated and degenerates into bombast. Moral principles and maxims, conveyed in such a style, not only lose all energy and dignity, but are rendered almost ridiculous.

We were not so unreasonable as to suppose that the author was conversant in the Roman tongue, and shall therefore say nothing of his *exit both* and *exit all*; but we had a right to expect some proficiency from him in that language in which he writes. There are several sentences, however, that are faulty in their grammatical construction; there is also a quaint use of *thee* and *thou*, which is altogether misconceived, and oftentimes confused in the same sentence with plain *you*.

The author has, no doubt, felt himself happy in the prelude and new scene, which he has introduced in consequence, as he states, of the play having been refused stage representation. We confess ourselves, however, too dull to discover its wit; but if it can afford to him, or any others, the least amusement, we shall not be so ill-natured as to disturb it.

To succeed in dramatic writing requires so rare a combination of talents, that the person who attempts it ought well to consider the extent of his qualifications. Those suited for the purpose are of difficult acquirement, and fall not to the lot of many. Among the successful few Mr. W. has certainly no well founded pretensions to be admitted. He in vain aspires to a seat in the Thalian Temple, while his claim to the favour of the Comic Muse is supported only by the '*Hypocrite unmasked*.'

## ARTICLE IX.

*An Introductory Lecture on Medical Education; delivered at the Commencement of the Annual Course of Lectures on Botany and the Materia Medica. By David Hosack, M. D. Professor of Botany and the Materia Medica in Columbia College. 8vo. pp. 48. New-York. T. and J. Swords. 1801.*

DISCUSSIONS concerning medical education can never be destitute of interest in an enlightened community. The duties and qualifications of a physician are complicated and arduous; his relations to society are intimate; and much of the knowledge, indispensable to the discharge of his office, is remote, abstruse, and of difficult attainment. The venerable Father of Medicine seems to have felt the full force of this conviction, when he so emphatically warned his readers of the *'shortness of life, the extent of science, the fugitiveness of seasonable moments of action, the fallacy of experience, and the difficulty of framing a correct judgment.'*\*

To lessen the sum of these difficulties is an attempt worthy of the exertions of wisdom and philanthropy. One of the modes in which it is to be chiefly effected is the improvement of medical education. The course in which a youth, destined for the profession of medicine, may best be fitted to undertake the responsibility of that employment, is a problem not yet satisfactorily solved. It would be important, for this purpose, to ascertain the physical, moral, and especially the intellectual qualities most adapted to this profession; the best plan of preparatory discipline, instruction and exercises; the age at which medical studies ought generally to commence; the situations and circumstances most favourable to the commencement and prosecution of them; the proper order, relation, succession and duration of the study of the several branches of medicine, as suited gradually to unfold the subject, and to aid the progress of the mind; the mode, degree and circumstances in which Government may rightfully interpose, to assist, improve

\* Hippocrates.



and correct the system of medical education, as well as of medical practice; the best number, order and distribution of professorships, and other means of instruction in medical colleges; the proper organization and arrangement of hospitals, as schools of medical practice; the use and value of epitomes, abstracts, synopses, abridgments, journals, &c. in respect to different periods of study, and in comparison with more detailed, voluminous, and systematic works; the peculiarities of medical education requisite in certain countries, climates, and states of society; the stage of society at which it may be eligible, if ever, to divide the practitioners of the healing art into the different denominations of physician, surgeon, accoucheur, and apothecary; the best modes of awakening, directing and perpetuating diligence, enterprise, emulation, and a liberal competition among medical students, &c.

Precepts and cautions, alike conformable to general principles and suited to the exigencies of particular times, are always necessary to a proper direction of medical studies. They save much time and labour, and often spare the trouble of unlearning errors. They are the more important, as there is commonly some prevailing foible, some fantastic extravagance of the day, in theories of medicine, which engrosses an unreasonable share of attention, usurps the place of more sound and practical knowledge, and is particularly apt to seduce the inexperienced student. As the moralist should watch the capricious and ever-varying faults of human conduct—

———‘*Shoot folly as it flies,*  
*And catch the manners living as they rise*’—

so the philosophic physician, and especially the sage who superintends medical education, should ever stand ready to detect and expose such visionary researches, more specious than solid, or, perhaps, more likely to mislead than to point out the way to the youthful inquirer.

But to return from this digression to the pamphlet before us:—Professor Hosack has not chosen to avail himself of any topics, such as those just mentioned, in this lecture. Instead of seeking a new route, he pursues the old and beaten path of exhibiting the several branches of medical science as they have been long taught in our schools of physic. He tells us that *anatomy*, or the structure of the human body as unfolded by dissection, is the foundation of all true knowledge in medicine, and is indispensibly necessary both to the physician and

the surgeon. In a particular manner he urges the attention of the young anatomist to the contents of the three great cavities of the body, to the blood-vessels, and to the nerves. He then passes on to *physiology*, which is defined to be 'that branch of medical science which teaches the operation or office of the several component parts of the body, and their relative importance in the preservation of life and health.' Under this head are especially recommended to notice the functions of the *brain* and *nervous system*, the *digestion of food*, the process of *absorption*, the *circulation of the blood*, *respiration*, and the *secretions and excretions*. Next in order is *chemistry*; followed by the *theory and practice of physic*, *surgery*, *midwifery*, and the *materia medica*, including *botany* and *pharmacy*; of all which, in succession, he gives a brief and general account. And to each head is added a catalogue of books which are supposed to be most deserving of being studied.

This plan of writing appears to be extremely liable to become uninteresting and uninstrusive. It scarcely embraces the alphabet of medical science. By attempting to traverse too vast a field, the Professor is precluded from giving adequate attention to the importance of any single part. Hence his remarks are necessarily insulated and desultory; they merely convey partial and superficial information; and they lose all the advantage of connection and consistency. He is compelled to contract himself within narrower limits, even upon common subjects, than the most elementary and compendious treatises which are in the hands of every student. What should we think of a lawyer undertaking to exhibit an outline of a system of jurisprudence, comprehending a distribution of the *Rights of Persons and the Rights of Things*, *Private Wrongs and Public Wrongs*, into their subordinate heads, divisions and sub-divisions, all within the compass of less than fifty pages? Should we not say that such general views might, indeed, somewhat surpass the nakedness of a table of contents, but could scarcely reach the value of a good index?

We would not be understood to insist that such performances as this ought always to contain something new. In the business of education it is not reasonable generally to require originality of matter, or novelty of invention. Without being designed to add to the substance or richness of science, a publication may possess extensive merit: it may collect scattered portions of knowledge into a single mass, condense and refine it, and confer form, arrangement, simplicity and unity. But in all these respect our Professor seems to have declined



any efforts towards improvement, and rigidly to have conformed himself to the examples of preceding writers.

As this pamphlet purports to be a lecture which was actually delivered in Columbia College, we find it difficult to understand in what manner the Professor, while occupying the entire circle of medical science, found means to avoid the embarrassment of interference with his colleagues. He not only treats, in general terms, of the branches assigned to his brethren, but specifically selects and recommends the books which he judges to be chiefly worthy of being studied in each department. In medical schools it has been usually deemed indelicate and disrespectful for one Professor unnecessarily to encroach on the province of another. But this is a question rather of collegiate than of critical jurisdiction.

The list of authors, which is subjoined to the observations on each division of medical science, would have more forcibly arrested our attention if the Professor had chosen to accompany it with any brief characteristic remarks, or any notices of their peculiar merits or defects. A naked catalogue of books can be furnished, at any moment, by an intelligent bookseller. But, by two or three strokes of the pencil, to pourtray a likeness, such as all the world would instantly recognize, requires the hand of a master. Let us illustrate our meaning more precisely by an example:—In the department of physiology, and especially under the head of respiration, the works of Baron Haller are recommended by our author, without the least qualification. Now, it is universally known, that, since the time of Haller, physiology has undergone almost a complete revolution; and that, particularly with respect to the function of respiration, which he concluded to be principally subservient to the formation of the voice,\* the discoveries of the moderns have been brilliant and interesting. To recommend Haller on that subject, without such a caution, is surely little better than to mislead the student.

We perfectly agree with the Professor in his opinion concerning the importance of Natural Philosophy (or *Mechanical*, as we would rather call it, in contra-distinction to *Chemical* Philosophy) in a course of medical studies. He adopts a good

\* Potissimus tamen respirationis effectus vox est. Sæpe sum meditatus utilitates hujus actionis, et eo fere redii, ut huic primum darem locum, neque fere me abstinere, quin ideo pulmones factos esse suspicer, ut animal vocale sit. Quæ animalia pulmonem habent, ea etiam vocalia sunt; quæ pulmone carent, ea muta esse reperio.

[Haller. *Element. Physiologia Corporis Humani*, tom. iii. p. 364.

rule in advising any student, under his direction, 'who has not had the advantages of *classical education*, to attend one or more courses of lectures on Natural Philosophy, as taught in Columbia College.' We cannot, however, agree with him in the extent he is pleased to assign to '*classical*' education. We remember that when we left college (which is now, alas! a long time ago), the phrase *classical learning* was restricted to signify *ancient literature*, or the *knowledge of the purest Grecian and Roman writers*. We have not since heard of its further extension. At present, we shall not dispute our author's right to use a word in any sense he may choose; and, as this is a question merely of verbal meaning, we shall leave the Professor to adjust it with the lexicographers—a formal, punctilious, stiff-necked race—with whom we would advise him speedily to make his peace.

In treating of the function of respiration, our knowledge of which has been so much improved in modern times, the Professor refers to several writers who have thrown much light on this subject. But we are surprised to find him directing the attention of students to the '*elementary writings*' of LAVOISIER, FOURCROY, CHAPTAL, and PRIESTLEY, as '*amply*' (for such is the expression) treating of this function. It is universally known to chemists and physiologists, that the three latter writers do not discuss this subject to an extent which can be called '*ample*;' and as to LAVOISIER, the Professor surely forgets that he barely mentions respiration, in his '*Elements of Chemistry*,' in the most transient terms.

In modern times, much valuable illustration of animal nature has been gained by adding comparative to human anatomy. It gives us pleasure to observe our author's zeal on this subject. He will pardon us, however, we are confident, for guarding the minds of students from the impressions of a mistake into which he has inadvertently fallen in recommending 'Dr. MONRO's *Comparative Anatomy, with his celebrated work on Fishes*.' These two publications come from the pens of different persons. 'The Essay on Comparative Anatomy,' by the elder MONRO, was first surreptitiously printed in London, in the year 1744. It is now to be found in a collection of the author's works published in 1781. The work on Fishes, comparatively recent, is by his son, the present Scottish Professor of that name.

The remarks of our Professor on the instability of theories of medicine, as well as of many other sciences, we fear, are but too well founded. We have witnessed a long succession



of them, almost as numerous as the annual shooting of leaves in spring, and their fall in autumn. But in one of his illustrations of this subject we must be permitted to dissent from him. He tells us that 'even the system of *gravitation*, which *was supposed* to be established upon a basis firm as the earth itself, *at this time* has its opponents.' We think he would have been rather nearer to historical and scientific correctness, if he had inverted the order of the sentence, and said 'that the system of *gravitation*, which formerly had its opponents, at this time is established upon a basis firm as the earth itself.' When Newton died, the theory of gravity, illustrated and fortified, as it had undoubtedly been, by the efforts of his admirable mind, was still so imperfect as to be deemed, by many, merely an hypothesis. But since the publication of the theories of the moon, by Clairaut and Euler; since the determination of the precession of the equinoxes, by D'Alembert; since the illustration of the phenomena of the tides, by D. Bernouilli; since the calculation of the derangements of Saturn and Jupiter, formerly by Euler, and recently by De La Grange; and since the brilliant labours of De La Place—not to mention the proofs and elucidations of a multitude of others—who doubts the truth of the Newtonian system? We have not lately heard of a single eminent mathematician and astronomer who appears as an opponent.

In more than one passage of this lecture, our Professor gives us to understand that he is no friend of the doctrines of BROWN, GIRTANNER and DARWIN. Though we, too, have our objections to these celebrated theorists, we must confess that our edification would have been much greater if he had taken the trouble, even in a few words, to state the grounds of his dissent. The most explicit account of his objections is given by observing that 'the *excitement* of BROWN, the *irritability* of GIRTANNER, and the *absorbent system* of DARWIN, may possibly, in a short time, be consigned to oblivion.' If these expressions be taken as they stand, they are, to us, altogether unintelligible. No person doubts the existence of irritability, excitement, and an absorbent system of vessels, in the animal body. No person believes that these things can ever 'be consigned to oblivion.' We are driven, then, to conjecture that the Professor *means*, that certain excesses and abuses in the employment of exciting powers, by BROWN; the hypothesis of GIRTANNER, that oxygen is the principle of irritability in animals; and DARWIN's doctrine of the retrograde action of

the absorbents, 'may possibly, in a short time, be consigned to oblivion.' And this we shall not, at present, undertake to deny.

We are sincerely concerned to find one of our countrymen speaking, as the Professor permits himself to do, of three British writers, now living, who are distinguished for their philanthropy, enterprise, and devotedness to science, viz. BEDDOES, THORNTON, and TOWNSHEND. In referring to their opinions, he calls them '*revived Paracelsian notions*.' The name of Paracelsus is associated with every thing detestable and vile. That prince of empirics was not only an impostor, but a buffoon, a debauchee, a drunkard, a blasphemer, and a brute. He endeavoured to pass himself on the world as a magician and a conjuror. In his wild and unintelligible writings he attempts to prove a connection between the heavenly bodies and particular parts of the human system; for instance, between the sun and the heart, the moon and the brain, Jupiter and the liver, Mars and the gall-bladder, Mercury and the lungs, &c. In a word, his works are full of all the vulgar and wretched superstition of the age in which he lived. What resemblance our Professor has been able to trace between the jargon of this man and the writings of those respectable philosophers, we are unable to perceive. If conjecture might be indulged, we should say he refers to certain speculations concerning chemical physiology and pathology, to be found in their books. Every thing on that subject, at present, undoubtedly is immature and uncertain. Yet this, probably, is the field in which medicine is destined to gain some of its last and highest honours. Let not the opponents of this plan of inquiry too hastily conclude that their attack will be ultimately victorious. Be this, however, as it may, it is the duty of Americans to preserve their national manners from the imputation of indecency, by frowning on every attempt to treat foreigners, who deserve well of science, with disrespect and illiberality.

As a specimen of the Professor's style, and skill in composition, we quote the following remarks on botany, which we willingly select, as here he may be supposed to be more completely at home.

'To those who wish to acquire a knowledge of the profession of physic as a branch of philosophy, as well as the doses of medicine, or the formula of prescriptions, the study of the vegetable kingdom must prove a source of much useful information. The *anatomical structure* of plants, the nature



of the relation they bear to animals, in their *origin, life, growth, manner of receiving nourishment*; their different kinds of *food*, propagation of their *species, diseases, natural decomposition*; their *elementary principles*, as afforded by a chemical analysis, and the different changes they produce upon our atmosphere, are certainly subjects of great value and importance to the physician as well as to the philosopher. As they are subjects calculated to illustrate the general principles of physiology, and as connected with health and the cure of diseases, they cannot be thrown aside as mere matter of speculative inquiry. Considered in this view, as they have been by a HALE, an INGENHOUS, and a PRIESTLEY, we cannot pass them by as objects either useless or indifferent. If, then, the structure and physiology of vegetables be of importance to a physician, in enabling him to become better acquainted with the structure and physiology of the human body, a knowledge of which is the only true guide of his practice in alleviating and curing its diseases, and which forms a line of distinction between the enlightened physician and the empiric, it is certainly of no less importance, that he should have a knowledge of those plants which are employed in the practice of physic, more especially if it be his lot to reside in the country, where many of them are the spontaneous produce of his own neighbourhood. But it is more especially necessary for him to become familiarly acquainted with those plants that are of a poisonous nature, which, though comparatively few in number, are scattered wild over our fields and pastures, and oftentimes mix with the culinary produce of our gardens.—How degrading, then, must it be to the physician not to know his food from his poison, and can [to] mistake a *hemlock* for a *parsley*, or the leaves of *foxglove* for those of *mullein*!

As a specimen of medical literature, we cannot highly commend this performance. The blemishes we have noticed, and others which might have been noticed, seem to arise partly from the plan, and partly from the execution. The importance of every thing which concerns education must be our apology for having drawn out the examination of it to such a length.



## ARTICLE X.

*The Columbian Accountant; or a complete System of Practical Arithmetic; particularly adapted to the Commerce of the United States of America. To which is annexed, a short Sketch of Mensuration. By E. Shepherd, Writing Master, Teacher of the Mathematics, &c. 12mo. pp. 212. New-York. T. and J. Swords. 1800.*

SO many books are already extant, for teaching the rudiments of arithmetical science, that, at first, we should conclude there was no necessity of increasing the number. But the modes of instruction are diversified and endless, and every branch of education seems susceptible of unlimited improvement.

The treatises composed in Great-Britain, whence most of our school-books are imported, are imperfectly adapted for the instruction of American youth. The great diversities in the monies of account, in the modes of exchange and negociation, and other dissimilarities between the laws and usages of the two countries, render an elementary book of arithmetic, like the present, necessary and useful. The larger work of Mr. PIKE, who has availed himself of the labours and improvements of the best British writers, and, with much industry and ingenuity, has suited his performance to the use of his countrymen, appears to be too prolix and complex for the youngest class of beginners.

A smaller volume, confined to arithmetic simply, in which the principles of the science are displayed with clearness and precision, and practically illustrated by examples taken from the ordinary affairs and transactions of the people of the United States, cannot fail of being acceptable in our schools; and, as such, we recommend the 'Columbian Accountant' to the teachers of youth, and to those who wish to acquire a knowledge of the use of numbers.

In the compilation of his book, and in the selection of examples, Mr. Shepherd has discovered much judgment. On its accuracy it will not be expected that we should decide.



To the *meditation* of those *politicians* and *patriots* who frequent porter-houses and taverns, to *smoke* and *drink*; to discuss affairs of state, and maintain the honour of the nation; to clamour against *taxes* and the *prodigality* of government; to settle plans of public economy, and prove how much of the *public* money might have been *saved*, we recommend the following example, given by Mr. S. to illustrate the *Golden Rule of Three*.

'The population of the United States is estimated at about 4578060 inhabitants: now, suppose one-fifth of these to be male adults, and to smoke three Spanish segars, at  $1\frac{1}{2}$  cent each, and to drink one pint of porter, at 9 cents a pint, every day, *Sundays excepted*; in what time would the United States consume segars and porter sufficient to defray the expense of building a navy of 12 seventy-fours, at the rate of 635696 dols. 33 $\frac{1}{2}$  cts. each, and ten frigates, at 423797 dols. 55 $\frac{1}{2}$  cts. each?

'Ans. 96 days, or 16 weeks.'

## ARTICLE XI.

*A Sermon, delivered January 1, 1801; containing a brief Review of some of the distinguishing Events of the Eighteenth Century. By Charles Backus, A. M. Pastor of a Church in Somers. 8vo, pp. 31, Hartford, Hudson and Goodwin. 1801.*

**I**N order to retrace, with profit, the successive revolutions of human affairs, men have generally thought proper to assign some time within which to circumscribe their researches. The reign of a monarch, or the life of some other celebrated personage, has not unfrequently been selected for this purpose. Both these periods, doubtless, have their use, when the reviewer would confine himself to those changes which more nearly concern a particular portion of the globe. But when his aim is to bring into view events which affect the world at large, or to mark those fluctuations in manners and opinions in which all men are interested, we know of no division of time better adapted to this end than the lapse of a century. From the constitution of human nature, many great events

must take place within such a period. The last century has been abundantly fruitful of them. Many have thought it both curious and useful to take a stand at the commencement of the new century, and throw a retrospect upon the literature, the politics, the manners, and the morals, of that which is past. Among these is the reverend author of the article before us.

The foundation of his discourse is in Job viii. 8, 9. *'Inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: for we are but of yesterday, and know nothing, because our days upon earth are a shadow.'* He proposes 'to take a brief review of some of the events which distinguish the last hundred years; and to suggest a few hints relative to the present state of the world, and of the church of God.' His aim, in this, is worthy of a minister of Christ—to strengthen the faith of his auditors in the Divine government, and to excite them 'to spend the momentary remnant of their days in the pursuit of that wisdom which is the defence and glory of man.'

So little of method or connection is there in this otherwise neat production, that we find some difficulty in analysing it. Mr. Backus does not appear to design any classification of the events which he presents to view. After an appropriate exordium, he enters on his subject by hinting at the circumnavigations of the globe, and the discoveries consequent thereon. He reminds his hearers of the superior advantages of the last age above all that preceded it, with respect to the intercourse maintained between distant regions, and of the accessions to the republic of letters, in the departments of natural and civil history. He takes notice of the happy revival of oriental literature, and the decline of what are usually denominated the learned languages. With regard to the latter, we are happy that they possess the good will of our respectable author. The neglect of classical learning certainly conveys no very elevated idea of the taste of the age. Mr. B.'s observations respecting the improvement of style in the last century are perfectly just; and to the caution with which he concludes them, many of the writers who are now putting in their claim to popular approbation would do well to attend:—'In departing from the extreme of the seventeenth century,' says he, 'there may be danger of losing the copiousness which belongs to compositions designed to interest the heart, and of falling into an unimpressive brevity and a dull correctness.'—Mathematics, various branches of experimental philosophy, and the science of astronomy, are barely mentioned. The



following remark on the subject of chemistry is desultory and irrelevant: 'Visionary projects in chemistry, as in every thing else, cannot endure the test of time. What is solid will abide, and what is imaginary will vanish away.' To what purpose this oracle? Although we are not inclined to dispute its profundity, we can discern no particular relation which it sustains with the subject matter. 'Man's relations to God, and to his fellow creatures,' says Mr. B. 'and the duties which he owes to the Creator, to himself, and to society, have employed many able pens.' This is true: but is it peculiar to the last age? It would be more satisfactory to an inquirer to be informed whether any progress has been made in that most interesting of all sciences during the period in review. To Mr. B.'s reflection on the application of mathematics to moral subjects we fully assent: 'Requiring the same kind of demonstration in these, as can be made by figures and lines, has, no doubt, been one cause of increasing the sceptical turn which has, of late, taken so wide a spread.' The extension of the principles of civil and religious liberty, and the gradual fall of the infamous traffic in men, are introduced, with propriety, among the events of the past century. The author's remarks on civil liberty, and on the advantages which our country possesses for its enjoyment, are judicious. On events of such incalculable importance in the system of Providence as the American and French revolutions, we should have expected the author to dwell at some length. The same brevity, however, which attends the other parts of the performance, is visible here. On the subject of our own revolution he states facts known to all, without making any comments. His few reflections on the French revolution are pertinent and candid. His observations on the prevalence of infidel principles, and the frequent approximation of Deism to Atheism, we shall extract, as worthy of attention, and affording a favourable specimen of style.

'In this day of trouble, Deism and Atheism have prevailed, far beyond what they had done in any former age. In the violent attack which has been made upon papal tyranny and superstition, an opportunity has presented, for the human heart to show itself without disguise, and to be impelled to action by motives which are hostile to all government, both human and divine. The men who have led in the convulsive measures of the day, have displayed, on a broad scale, the systematical impiety and violence which were planned by Voltaire, a celebrated French writer, in an early period of the last

century. To accomplish his design, he associated with himself literary and influential characters. This combination was strengthened by the accession of a great number of persons of rank and talents, in France, in Germany, and in other places, until it became powerful enough to produce the convulsions which have astonished and terrified the world.—The present course of events, among the nations to whom christianity is known, is calculated to convince that there is no neutral ground to be taken, between evangelical doctrines and infidelity; and to enable us to discern, more plainly than heretofore, between those that serve God and those that serve him not.

‘We need not wonder that Deists go on to Atheism. The material philosophy, which has become so much in vogue, is inconsistent with the idea of an infinite Spirit. If there be nothing in the universe but matter, *God* and *nature* are synonymous terms; and it would be as absurd, on the material system, to suppose man accountable to a superior being, in a moral view, as to suppose our moon a moral agent, and accountable to the earth for its motions. If it be admitted that there is one eternal, independent, infinite Spirit, the Creator and Governor of all worlds, with their inhabitants, it must follow that intelligent creatures are bound to worship him. It must, therefore, be desirable to know what that Spirit is who is stiled God, that we may discover how he is to be worshipped. Allowing that the Deity justly claims homage from us, it will be acknowledged, from a slight survey of the polytheism and idolatry of the most scientific heathen nations, that a supernatural revelation is to be desired. In examining the several religions which have appeared among mankind, no one can be found, even by the confession of discerning infidels, which deserves to be compared with the religion contained in the book called the Bible. Hence, when this is renounced, the way is prepared to adopt the horrors of Atheism.’

After lamenting the small number of conversions from heathenism and the Mahometan superstition, and glancing at the condition of the Jews, Mr. B. proceeds to review the state of Christendom during the last hundred years. He calls the attention of his audience to a few of the important events which took place, within that time, in the Roman and Protestant churches. In the latter, he remarks, in conformity, as we believe, with fact, that the Socinian and Universalist denominations have increased in number; and that instances have not been rare of men of both these sects embracing Deism in the end. ‘Perhaps,’ says Mr. B. ‘the principles which have been



considered as fundamental in the Calvinistic system, have been pursued farther into their consequences, within the last fifty years, than they had been in any former period.' We shall take leave to add, perhaps they have been pursued, by some, so far as to confound the distinction of right and wrong, of virtue and vice. In subjects of this nature there is certainly a point at which our reasoning should stop. In page 18 a pithy remark occurs, not very unlike one which formerly introduced itself to our notice: 'It is to be remembered that truth and error, in all their varying dresses, do not change their natures. The difference between them will abide, whether the epithets applied to them be reputable or reproachful.' This memento is completely insulated—proudly independent on any thing before or after.

In general, Mr. B.'s review of the state of Christendom, although deficient, is far more complete and satisfactory than that of the other particulars; and he concludes the whole with a well-written improvement.

By a grammarian the following sentence would be censured: 'The globe which we inhabit *has been sailed round* oftener, in the course of the last century, than it had been in all the preceding ones.' There is, in the following observation, a familiarity of expression which should have been avoided: 'It has not been rare for Socinians and Universalists *to end* in open Deism.' Other trifling inaccuracies and inelegancies occurred to us in the perusal; but we desire not to be too minute in verbal criticism.

On the whole, we judge the present performance, as an occasional sermon, to be highly creditable to its reverend author. If it contributed, when pronounced, to excite the devotion and confirm the faith of his hearers, which we cannot question, his design succeeded, and he felt his reward. We have only to lament that he did not see fit to enlarge his plan, and change the form of his work, before committing it to the press. In the dress in which it now appears, it is little more than an inventory of facts. However it may raise the name of its author as an impressive sermonizer, it is too superficial to answer the important ends for which a publication on such a subject should be calculated.

## ARTICLE XII.

*The Glory of America: a Century Sermon, delivered at the South Church, in Portsmouth, New-Hampshire, 4th January, 1801. Together with a Number of Historical Notes; and an Appendix, containing an Account of the Newspapers printed in the State. By Timothy Alden, jun. A.M. Colleague Pastor with the Rev. Samuel Haven, D.D. 8vo. pp. 47. Portsmouth. Treadwell and Co. 1801.*

**T**HIS sermon appears, from its title, to be confined to the consideration of those events which have occurred during the last century, in the American world. By turning over a few leaves, however, we find the author treating his subject with something like a particular reference to New-England. We shall give his plan in his own words: 'Without a formal division of our subject,' says he, 'we shall dwell considerably on the two most important æras in the history of our country; the first settlement of New-England, and our deliverance from an ungenerous oppression. We shall then notice some of the special interpositions of Providence. Finally, it will be our endeavour to make some miscellaneous reflections on our national prosperity, and, occasionally, to introduce a few historical facts.'

From this plan, we see that if Mr. Alden restricts himself as to place, he extends the limits of his undertaking as to time. Instead of commencing his observations with the beginning of the last age, he carries them back near two hundred years. He appears to dwell, with a fond veneration, on the virtues and the sufferings of the first colonists. In this every man will join him who can feel a generous emotion. Those who, *for conscience sake*, abandon the delights of civilized life, to encounter the horrors of a wilderness, have a right to the respect of every good man. Panegyrics on these excellent persons; notices of the special interpositions of Providence in their behalf, and in behalf of their posterity; remarks on the American revolution, and the displays of the hand of God in the accomplishment of that great event; observations on the subsequent prosperity of these States, on the formation of the Federal Constitution, and our neutrality with regard to the bloody transactions of Europe; historical narra-



tions, and desultory reflections, occupy the pages of this discourse. There is little method, and much needless repetition. Mr. A. thinks his 'subject like an infinite series in mathematics, and that it is impossible to exhaust it.' (p. 45). The style is frequently nervous and elevated; in many instances too poetical; and in a few undignified, and even puerile. Some inaccuracies occur. 'Mercantile and commercial interests' is a tautology unworthy the pen of a scholar. The notes and appendix contain many particulars, the knowledge of which may be useful.

We find that Mr. A. has in contemplation to write a history of the church of which he is pastor; and also a history of the town of Portsmouth, in which he resides. We wish him success in these laudable undertakings. If every literary character, who, like this gentleman, has leisure and talents, were to engage in similar plans, we should be soon furnished with materials for a complete history of our country.

### ARTICLE XIII.

*The Farmer of New-Jersey, or a Picture of Domestic Life: a Tale. By the Translator of Bonaparte's Campaign, Author of Ferdinand and Elizabeth, &c. &c. 18mo. pp. 70. New-York. Furman and Loudon. 1800.*

THIS humble tale may serve, perhaps, a New-Jersey farmer for the amusement of a vacant hour. The story is *very simple*; and, though conversant with the *Vicar of Wakefield*, the author will scarcely be deemed a successful rival of GOLD-SMITH.

*'Intererit multum DAVUSNE loquatur an HEROS.'*

Genuine simplicity is inexpressibly charming; it is the spontaneous effusion of nature, and cannot be attained by study or art. In the endeavour to be *simple* there is danger of becoming *insipid*.

The manners described, and scenes exhibited in this little volume, do not *characterize* a farmer of New-Jersey. He would not talk of *last Michaelmas*. 'The *nuptials* were *privately consummated*' is an odd remark; and a clerk of the sessions would detect a blunder in the expression, '*bound over* to give *security* for good behaviour.'

## ARTICLE XIV.

*Poems, written chiefly in South-Carolina; by John Davis.*  
18mo. pp. 36. New-York. Caritat. 1801.

**M**OST of the poems contained in this collection have appeared in the gazettes of Charleston and of New-Hampshire, and are to be found, under the head of *Poetry*, in the second and third volumes of the '*Monthly Magazine and American Review*,' published in this city.—As the author, in his advertisement to the public, has quoted a commendatory remark as taken from the *American Review*, it may be proper to suggest that no such remark is to be found in the *critical* department of that work.

Those who are sometimes disposed to amuse their idle moments with 'trifles light as air,' may find some entertainment in this little volume of poems. Their chief qualities are harmony of numbers and vivacity of expression. Not laden with a weight of sentiment, the verses move easily and lightly along; and though too short to be tedious, their brevity is not the vehicle of wit.

The author appears to possess a capacity for poetical composition, and we should be pleased to see his ready talents exerted on topics more dignified or interesting. We observe several instances of good taste and pretty description.—We shall mention one or two faults, that are too obvious to pass unnoticed.

'*Personate the note*' is an expression not allowable even with the *license* of the poet.

A star *rising in the west* would alarm the vulgar and astonish the astronomer. Is not the poet bound to observe the laws of nature?

The second line of each of the following couplets sinks into unmeaning prose.

'How sweet to pass the fleeting night  
'When colour'd lamps emit a light.'

'While Hebe brings the wine,  
'Prest from the juicy, circling vines.'



The last reminds us of the saying in HUDIBRAS:

‘ Those who write in rhyme still make  
‘ The one verse for the other’s sake;  
‘ For one of sense, and one of rhyme,  
‘ Is quite sufficient at one time.’

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ARTICLE XV.

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*The Boarding-School; or, Lessons of a Preceptress to her Pupils: consisting of Information, Instruction, and Advice, calculated to improve the Manners, and form the Character of young Ladies. To which is added, a Collection of Letters, written by the Pupils to their Instructor, their Friends, and each other. By a Lady of Massachusetts, Author of the Coquette. 12mo. pp. 252. Boston. Thomas and Andrews. 1798.*

THIS volume has been so long before the public, that its character must have been already established beyond the controul of the critic. As an American production, however, it is entitled, at least, to a passing notice, even at this distant period.

In the preface the authoress expresses an opinion, that her book contains whatever may be necessary to confer ‘ the advantages of a good education,’ and form the all-accomplished woman. This high idea of her own powers naturally excites some expectation in the reader. Few, however, we are inclined to believe, will feel much gratified or instructed by the perusal of her work.—Those who have read, with attention, the productions of GREGORY, LAMBERT, CHAPONE, MORE, and SWIFT, will find nothing new in the volume here presented to them. Had its author been content with the modest and humble character of a compiler, she might have received the undiminished praise of taste and judgment in the selection and arrangement of a book which, though not absolutely necessary, might be regarded as useful.—Something of that kind was published in Philadelphia, in 1794, under the title of the ‘ Ladies Pocket Library.’

By aspiring to the reputation of an original performance, the claims of the ‘ boarding-school preceptress’ will suffer from a more rigid scrutiny, and be regarded with disapprobation.

The letters, which constitute the largest portion of the work, are by no means a suitable model of epistolary writing. They are too trivial, and their style too affected, to be read with pleasure or profit.

Of the poetical effusions interspersed throughout these letters, the following lines will serve as a specimen:

'O *Dawn*, thy *sombre* shades I love;  
'With thee in solitude I'll rove;  
'While health expansive gives the mind  
'To taste thy pleasures *unconfi'd*.'

In these days, when so many books of questionable utility are published, it may be thought some commendation to say of the present volume, that if it is not calculated to do much good, it will do little harm, unless to the bookseller.

## ARTICLE XVI.

*Cursory Reflections on the Consequences which may ensue, should Mr. Jefferson and Mr. Burr have equal Votes both from the Electors and States. 12mo. New-York. Furman and Loudon. 1801.*

THE interesting event which this writer had contemplated actually occurred; but, fortunately for the tranquillity of our country, a reluctant decision, on the part of the original opponents of Mr. Jefferson, has prevented the serious consequences that, in all probability, would have resulted from an abortive election.

The author has undertaken to combat the arguments of those who had inferred a dissolution of the government from a vacancy in the office of President. From his mode of interpreting several articles of the constitution, he insists that no such consequence could ensue. He draws a distinction between the *office* and the *officer*, and maintains that Congress, on the deficiency of a President, have authority to appoint a person to execute the powers vested by the constitution in that officer.

The writer has, in several instances, reasoned ingeniously, but conviction does not always follow his arguments. His language is not void of energy, and, in general, is well-chosen and correct.



## ARTICLE XVII.

*A Dissertation upon Oratory; and Philological Inquiry into the Beauties and Defects of the English Language; with Thoughts on Preaching and Pulpit Eloquence. By the Rev. W. Best, A. M. Columbia College, and late of Trinity College, Dublin. 8vo. pp. 91. Charleston (S. C.) Bowen. 1800.*

THE expectations raised by the title-page of this performance were not gratified by the perusal. The principles of eloquence are not investigated or unfolded, nor are any new or important precepts delivered for the formation of the orator. —After a brief historical sketch of the progress of oratory in Greece and Rome, Mr. Best endeavours to establish the conclusion, that it can flourish only where liberty prevails, and that eloquence is the support as well as ornament of freedom. He then, with much earnestness and various reasoning, exhorts the youth of America to the study and cultivation of this noble art. We agree with him in the opinion, that the political situation of the United States is favourable to the improvement of public speaking; and that the liberal and ingenuous youth of our country are invited, by the noblest objects and most cogent motives, to cultivate oratory; nor can they do better than to lay a strong foundation for their future reputation and success, by an early, assiduous, and deep attention to the Grecian and Roman masters of the art, to whose precepts, perhaps, little can be added, and whose examples are the most worthy of their imitation.

In the course of his observations, which are not arranged with the exactest method, or expressed with the utmost precision, the author takes occasion to recommend a system of *Logic*, published by himself, as divested of every thing superfluous, and very deserving of attention!!

In the remarks on *Philological Inquiry* we find nothing that merits the praise of novelty or ingenuity. Many of the observations are trivial, trite and disconnected. The English language, when compared with that of Greece and Rome, is supposed deficient *in melody*. This is ascribed to the great number of monosyllables with which the former abounds, in-

troduced to mark those relations of words which, in the latter, are denoted by inflections.—Another cause of this inharmoniousness is the numerous *consonants* which fill so large a part of the English words. Mr. B. expresses his particular abhorrence for the frequent and hissing consonant *s*, which, he asserts, is to be found in almost every line of our best poets.

‘To say,’ he observes, ‘that this letter is essential to language is absurd; nor is the assertion either unsupported or novel. This letter has scarcely once been expressed throughout the whole inimitable compositions of Pindar; so far is it from being essential to excellence, and so far was the most beautiful and sublime of poets from esteeming it advantageous to harmony, or conducive to the production of *exalted emotions*.’

If Mr. B. means that the Greek *sigma*, or *s*, has scarcely been used by PINDAR, he is strangely mistaken. That letter occurs several times in every page of his works, and appears to be as frequently used by him as any other Greek writer. Nor do we see very well how it could be dispensed with, or any other letter substituted in its place, particularly in the *Greek* language.

To console us for the *deplorable* deficiency of our language in melody, we are told, that in the solid qualities of *significancy* and *energy* it is equal to the *Greek*, and superior to all the modern tongues. In the easy formation of *compounds* it excels the Latin, and is more expressive; but in the number and beauty of *diminutives* and *frequentatives*, the latter deserves the preference. In *copiousness*, however, Mr. B. considers the English language as decidedly superior to every other, ancient or modern.—These philological notions have been so often and so fully discussed by many ingenious and learned grammarians and philologists, that few who have bestowed any attention on our language can be ignorant of them.

We fully coincide in the opinion expressed by this author, that such inquiries into the nature and properties of language, its defects and excellences, are highly laudable; and that the subject is of great importance to every person who desires to speak or to write with correctness and precision, to be easily intelligible, or to be heard or read with pleasure and advantage; and we sincerely wish that he had profited more by his own precepts.

On the subject of *pulpit eloquence*, Mr. B. recommends the avoidance of controversial points, the discussion of which is apt to bewilder and irritate the minds of the hearers. Useful and practical doctrines should be taught, and the great precepts of the gospel be enforced by all the energy and grace of



language and action. The preacher should, however, be master of the weapons of controversy, that he may be able to wield them with dexterity and effect, when occasion may require.

The style of this *dissertation* is too diffuse for a didactic writer. The topics of inquiry are rather glanced over than investigated, and the precepts and remarks are loosely thrown together, as if collected from the common-place book of a student, rather than digested with the care and judgment of an instructor.

The typographical errors are much too numerous for so brief a production.

### ARTICLE XVIII.

*An Address to the Republican Citizens of New-York, on the Inauguration of Thomas Jefferson President of the United States. Delivered on the 4th March, 1801. By Tunis Wortman. 8vo. pp. 24. New-York. Durell. 1801.*

IT was to be expected that the election of Mr. JEFFERSON to the presidency would be the subject of congratulation to those who have long beheld so many mischiefs in the former administration of our government, and who anticipated the reign of freedom and felicity when the direction of public affairs should be placed under the guidance of their favourite leader.

As a fugitive and temporary production, this address may be thought undeserving of particular attention; but many things possess an interest and importance at the present day, which will be unfelt and unseen by posterity.

Mr. Wortman commences his address with the last paragraph of the declaration of American independence, and an exclamation to the 'illustrious patriots and venerable statesmen' who signed that instrument. 'This day we consecrate to virtue and to freedom. On this auspicious hour we behold the salvation of our country.'

Surely every just and reflecting mind must regard it as a most violent rhetorical exaggeration, to connect the last *eighteen years* of our government with the tyranny of Great-Britain, and to consider the election of Mr. Jefferson as the *epocha* of our *independence*.—That it is, however, no more than the effu-

sions of one who is transported beyond himself, will be particularly evident from the second paragraph, in which our orator exclaims—

‘Would to God, Americans! that upon this interesting and happy occasion, when every breast beats high with *joy* and *rapture*, we were not obliged to embitter the *ecstatic* moments of patriotic exultation with a painful recollection of the past. My own feelings, *enthusiastic* as they are, would incline me to cultivate a spirit of clemency, suavity and moderation: but the security of the Republic demands that we should thoroughly understand and appreciate the dangers from which we have escaped.’

For this purpose Mr. W. has chosen to expatiate upon every topic calculated to excite party rancour, and even to add to its asperity, by endeavouring to awaken those slumbering animosities which had been engendered during our revolutionary war. We have remarked that, in the operations of political opposition, it often happens that the subordinate partizans contend, with violence and zeal, in support of principles which their leaders would hesitate to avow or to sanction. Thus, whilst this *enthusiastic* orator assiduously collects and exposes every circumstance that can perpetuate party strife, the very man whose election he celebrates, declares, ‘that having banished from our land that religious intolerance under which mankind so long bled and suffered, we have gained little if we countenance a *political intolerance, as despotic, as wicked, and capable of as bitter and bloody persecutions.*’

When Mr. W. considers ‘that the security of the Republic demands’ that he should repress his own generous feelings, and extinguish ‘the spirit of clemency, suavity and moderation,’ we are prepared to expect a departure from those amiable virtues, and much violence of assertion, much extravagance of metaphor. We are told that ‘the struggle is over; despotism has expired; a new order of things commences. A brighter æra dawns upon our hopes. Liberty is triumphant. Our independence is secured, and our glorious revolution is established for ever.’

Distracted, as he acknowledges himself to be, with ‘the variety of sentiments, and the *infinitude of facts,*’ which ‘press upon his mind;’ not knowing which to select, or where to begin, Mr. W. at length strikes into the scenes of British cruelty exhibited during the revolutionary war, which he depicts in the most lively colours, calculated to excite our horror and disgust.



We do not see the strict relation between those events and the election of our new President; nor can we suppose that any good man, any lover of peace and of humankind, would seek to perpetuate national resentment, and to make hatred and revenge immortal. Should we not rather wish, while we cherish the principles for which we contended, to bury in oblivion the violence and inhumanity which arose in the struggle?

'After escaping the perils of war,' Mr. W. observes, 'we became threatened with a more *delicate* danger.' A convention was called, whom 'necessity compelled to step beyond the extent of their powers, *if not of their duties*.'—Here is both impropriety of expression and incorrectness of sentiment.

The convention are censured for deliberating with closed doors, and for not publishing their debates; 'for,' it is argued, 'we should have then known *their* ideas with respect to every provision of the constitution, and thus been furnished, in controverted cases, with at least a star of interpretation.' A statute, when all other modes of interpretation fail, may possibly be expounded, by the extrinsic aid of the history of the times, and a knowledge of the evils intended to be remedied; but it is novel and dangerous to recur to the debates of individual legislators for the exposition of laws, and, above all, of a constitution.

Mr. W. next proceeds to sketch the history of the late administrations; for his review commences with the first operations of the government under the new constitution, when Washington was placed at the head of affairs.

The first effort of the *Washington* administration, he asserts, was to *affect* and propagate doubts as to the stability of the system; and to suggest that *regal institutions*, more or less absolute, might, from necessity, become our *dernier resort*. He declares that, 'disregarding virtue, truth and liberty, republicanism was persecuted as a damnable heresy, and an in-expiable offence; and while dignity, elevation and honours were lavished on the prostrate worshippers of federalism, the votaries of liberty and virtue were treated as aliens in the State.'—The maxims and conduct of Cæsar and Alexander, the despotisms of Russia and Turkey; the prodigality and corruption of England, the cruelty of lions, and the ferocity and *bloodiness* of tygers, are introduced to illustrate the principles of the leaders in the federal administration, 'every step of which,' it is said, 'tended to the accumulation and concentration of

power, and exhibited a steady, uniform, and uninterrupted determination to carry the powers of government to the utmost possible extent, to intimidate and crush every species of opposition,' and to fortify and intrench its *prerogatives*, by every sagacious stratagem, every practicable expedient, and every powerful auxiliary.'

Is this a portrait drawn by 'a pencil faithful to truth and freedom?' Can Mr. W. seriously intend that so violent a caricature should pass for the faithful representation of the historian? Is this to be considered as a just delineation of the political life of the man whom all parts of the union have united to eulogize as the father of his people, as the best of men, and whose memory ought to be held sacred by every American? or is it to be regarded as the incoherent ravings of a fanatic? or will truth deny the author even the shield of fanaticism, and attribute it to the blind, unrelenting spirit of party?

He next remarks on the funding system, which he calls the 'enlargement, if not the creation of a national debt.' But every one knows that funding a debt is neither the creating or enlarging of it.—The debt already existed, and the funding of it was a particular mode of disposing of it, about which the best and most sensible men differed in opinion. The question, however, has been so amply and ably discussed, and now put at rest, that we see no good end to be answered by its revival at this time.—The subject was finally settled by an assembly of men, possessing as great talents, patriotism and virtue, as this country has ever seen, or, perhaps, will ever again behold.

As to the assertion 'that those who *earned the debt starved*,' a regard for truth, and the character of our country, compels us to say, that the revolutionary army were provided for equal to the best resources of the nation; and that, in general, no class of our citizens are in more easy circumstances than the officers of that army. It was not to be expected that any American could be found who would attempt to load the memory of WASHINGTON with the opprobrium of having sacrificed the gallant heroes who for years fought and bled at his side, to 'gratify the thirst of power, and afford energy to his administration.'

After raising the horrible phantom of terror and despotism, our orator suddenly averts his eye from the spectre, and sees nothing in the past 'but the smiles of peace and security.'



and a people 'reposing unlimited confidence in their government, and acquiescing in every measure of the administration.'

On the subject of the British treaty he observes—'The minister who was sent to procure indemnity and satisfaction for the numerous spoliations committed on our trade, returns with a treaty of commerce and *alliance*; and, strange to tell!! under that treaty the satisfaction we receive is the balance of millions liquidated against us.' Mr. W. does not seem to know the difference between a treaty of *alliance* and a treaty of *amity and commerce*; but they are essentially distinct, and this is not a treaty of *alliance*.—The sixth article of this treaty provided that the United States shall make compensation to British creditors for losses occasioned by legal impediments to the collection of debts contracted before the peace; and the seventh article provides that the British government shall make compensation to American citizens for illegal captures of their vessels by British subjects. While these demands are depending before the respective commissioners, and no definitive balance is yet liquidated, so that it cannot appear on which side the scale may turn, it seems improper to represent the United States as subjected to the payment of *millions*; nor would it be reasonable to complain, if the demand against the United States is fairly ascertained, that the amount of *British spoliations* should not be found equal to it.

Mr. W. animadvert on our minister to Great-Britain for his 'servility and complaisance;' and the conduct of the first commissioners in France is not only mistated, but made the subject of an unmeaning sneer. Without entering into any argument on topics which have been so often and so fully discussed, we cannot but express our regret when we observe that *enthusiasm* and zeal, in any cause, should lead its advocates to distort and discolour objects, which the majority of the people would otherwise behold in their just proportion and true light.

Among a variety of extravagant remarks, which occupy the remainder of this address, we observe the following: 'Six-and-thirty times your constitution was in jeopardy, and six-and-thirty times the existence of the union was at stake.'—How! By voting for 'that excellent man to whom republican fidelity had given an equal vote' with Mr. J . . —!

The advertisement prefixed to this performance, which informs us that it was prepared in 'little more than forty-eight hours, ought, perhaps, to deter us from the invidious task of

detecting faults of style. Yet a reasonable regard for the writer's reputation might have prevented its publication, and thus sending it to account with all its imperfections on its head.

The style of Mr. W. is remarkably redundant. Every substantive is faithfully supported by its epithet, without regarding the propriety of the alliance; and words are forced into service, which contribute neither to strength or ornament.

We shall select a few instances in which he offends against precision, perspicuity or sense.

'Momentary triumph,' which means short-lived, is used (p. 16) as synonymous with *late*. 'Where is the eloquence enabled,' instead of *able*. 'Infinitude of facts.' 'A duty consecrated to humanity.' 'A delicate danger' (p. 9). 'Doubts became affected' (p. 11). Here the author conveys a meaning directly contrary to what he intended. It implies that doubts before were *real*, but now *became* otherwise.—'The consolidation and accumulation of power, the preservation of authority, absorbed every *other feeling*.' Are consolidation, &c. feelings?—'Objects of inferior and *secondary* consideration.' The last epithet is redundant.—'Energy is another name for power.' This definition is incorrect: energy is used in a good sense, and is strictly applicable to man only, or, figuratively, to abstract qualities. Nay, in the next page we find the expression, 'energy of his power.'—A soldier '*dressed* in all his scars,' is an expression which has the merit of novelty. '*Widowed wives* of heroes slain.' Widows, alas! we know: but what is a widowed wife?—'During the wars of William, *Marlborough* and Ann.' Were these personages, then, all sovereigns?—France, for centuries the *theatre* of despotism and *slave* of tyrants, had *burst* her chains asunder.' Here is much confusion of metaphor.—Our language does not permit the use of *perpetrate* as applied to a *tumult* or *riot* (p. 19).—But we forbear, lest we fatigue the reader, in pursuing what is, in truth, to us, a task both unpleasant and unprofitable.



## ARTICLE XIX.

*Daranzel, or the Persian Patriot; an original Drama in five Acts. As performed at the Theatre in Boston. By David Everett. Corrected and improved by a Literary Friend. Boston. J. Russell. 1800.*

THIS drama is entitled to the name of a tragedy, both from its subject and catastrophe. The story of the piece is not without interest, and the incidents are, many of them, well contrived for stage effect. The sentiments are noble, and the cause of virtue uniformly espoused with becoming warmth. Here our approbation must end.

Even with the assistance of a literary friend, the style is barren as the desert. At times flowers appear to be strewed in the path of the traveller; but when he approaches there is no fragrance; when he attempts to gather them, they crumble into dust at his touch.

## ARTICLE XX.

*Crisis. A System of Policy, submitted, with deference, to the Consideration of the Republican Party; necessary to be pursued, in the Opinion of the Author, to secure to the People of the United States those Rights for which the richest Blood of the Patriot was shed, to transmit to Posterity unimpaired. 8vo. New-York. Totten and Co.*

THE object of this writer he avows to be to effect 'a total change of every person in office attached to the federal administration.' 'The firm and patriotic example of Governor M'Kean, of Pennsylvania,' is brought up as a proof of the propriety of this measure. He asserts, 'this is what the republican party expect, nay, pant after, as a reward for their long sufferings and forbearance,' &c.

'So pants the hunted hart to find  
'And taste the cooling brook.'

Dr. WATTS.

A decent specimen of the *appetens alieni*!



## ARTICLE XXI.

*A Dissertation concerning Political Equality, and the Corporation of New-York. By James Cheetham. 8vo. pp. 50. New-York. Denniston. 1800.*

‘COMPARATIVELY,’ says Mr. Cheetham, ‘society is, in political science, what infants are, respecting *knowledge*, in a state of *ignorance*. Notwithstanding the laborious researches of ancient and modern politicians—notwithstanding the rapid and *colossian* advances made in the United States in this branch of human knowledge, the world has not, even at this late period, discovered one single principle which, like the *lemmas* in mathematics, may be laid down as incontrovertible.’

Could those subtle questions about *substantial forms* and *abstract entities*, which perplexed the metaphysicians of Europe for centuries, have been submitted to the decision of this modern philosopher, they would not have so long contended about such scholastic niceties.

But, gentle reader! if thou desirest to taste more of this delectable banquet, thou must e’en go to the work itself.

## FOREIGN WORKS REPUBLISHED.

## ARTICLE I.

*Elements of Chemistry, in a new Systematic Order, containing all the Modern Discoveries. Illustrated with thirteen Copperplates. By Mr. Lavoisier, Member of the Academies and Societies of Paris, London, Orleans, Bologna, Basil, Philadelphia, Harlaem, Manchester, &c. &c. Translated from the French by Robert Kerr, F. R. and A. SS. Edin. Member of the Royal College of Surgeons, and of the Royal Physical Society of Edinburgh. Fourth Edition, with Notes, Tables, and considerable Additions. 8vo. pp. 592. Philadelphia. M. Carey. 1799.*

REPUBLICATIONS of valuable European works in America have become frequent, and we are pleased with their appearance on several accounts. They indicate a taste for read-

ing and study well becoming a free and intelligent people; and they evince a skill in manufacture, and an application of labour, highly agreeable to the patriotic mind. Indeed, from several specimens of American typography which have lately appeared, we judge that, in the manufacture of paper, correctness of execution in printing, preparation of leather for covers, and neatness of binding and decoration, distinguished excellence is already attained. In another respect, to us poor Reviewers, the American editions are preferable to the British: they are generally cheaper, and, in the present extravagant price of books, cost the reader oftentimes less than a third of the money demanded for a London edition of the same work.

The volume before us is a confirmation of these remarks. The publisher has, in every respect that we can discern, equalled, to say no more, the original performance. In one particular this edition has a preference, inasmuch as certain typographical mistakes are here corrected. Indeed, in regard to paper, type, engraving and binding, this book will bear a comparison with any one intended for common use. As to its contents, it is merely a re-impression of Kerr's translation of Lavoisier's celebrated work on the Elements of Chemistry.

Of translations it may be said, that some of them, in certain respects, have a value beyond the originals. It may be said that Murphy's translation of Tacitus is such a work. Where a man of adequate talents not only makes a faithful version of his author, but furnishes judicious comments, emendations and supplements, it is truly in his power to make the copy exceed the prototype. To the English reader, Mr. Kerr has undoubtedly presented a version, in some particulars, of more worth than the native French text. This arises from notes now and then placed at the bottom of the page; but more especially from papers, No. 4, 5, 6, 9, 10, 12 and 13, of the appendix, which are important additions; and from a new section (the 45th, p. 361), containing a recapitulation of the preceding forty-four sections on acids and their combinations; a table of the acids arranged with other bodies according to their several forces of attraction; and a model of a nomenclature of the neutral salts, with a project of amendment. Though, as part of this amendment consists in uselessly introducing the words *lixa*, *trona*, *calca* and *arga*, instead of *pot-ash*, *soda*, *lime* and *clay*, we dismiss it with the hope that nobody will be found versatile enough to adopt them. The account of the earth of Strontian (p. 216), and

of the metallic nature of the earths (p. 220), are proper pieces of information given by Mr. K.

We would, however, not be understood to dissuade the careful perusal of original works. On the contrary, we advise, in all cases, that recourse be had to that source of information, let the fidelity and skill of the translator be ever so great.

On comparing the version now in our hands with the Paris copy, we discover several pieces which Mr. K. has entirely left out. He has wholly omitted the copious index which it contains, and which would be exceedingly useful in a work of this kind. He has also neglected to insert a formal report made to the Academy of Sciences by a committee appointed to examine and give an opinion on the work; another to the Royal Society of Medicine; and a third to the Society of Agriculture: all which are interesting, and, we think, ought to have been laid before the English reader. The Paris edition in our hands is in two volumes; but we rather approve than condemn the consolidation of them into one. We have sought in vain, in the translation, for the three following tables:—  
 1. For turning ounces, drachms and grains into decimal fractions of a pound. 2. For reducing decimal fractions of a pound into vulgar fractions. And, 3. For finding the number of cubic inches contained in a given weight of water. And, in the eighth table of Mr. K.'s appendix, he ought to have informed his readers, as Mr. Lavoisier had done, that the specific gravities of bodies therein contained (except such as the translator has added) were taken from Mr. Brisson.—As to the version itself, we are inclined to think it respectable, and that it conveys the sense of the original tolerably well; though the title-page exhibits but an indifferent proof of this. To render *Traité Elementaire de Chimie*, by *Elements of Chemistry*, instead of 'an Elementary Treatise on Chemistry,' is either very careless or very unskilful. The word *element*, in the preliminary discourse, and throughout the work, means the ultimate term to which analysis can arrive. It should not have been employed as the title of such a book as this. The author avoided it, and the translator should have done so too. Mr. Lavoisier writes, *présenté dans un ordre nouveau et d'après les découvertes modernes*—'presented in a new order, and pursuant to the modern discoveries;' which is rendered in a very turgid and pompous manner by the translator, thus—'in a new systematic order, containing all the modern discoveries.'



Mr. K. is unwarrantable in this departure from the meaning of the author, as there are dozens of modern discoveries not intended to be comprehended in this work.

It is further to be regretted, that he has omitted altogether the significant sentences placed at the head of each French page, and which are convenient for making the reader acquainted, at a glance, with the subject treated of on the leaf before his eye.

Having offered these remarks on our American edition of the Scotch version of this French Treatise on Chemistry, we shall next proceed to give a brief account of the work itself.

It is divided into three parts; the first of which treats of the formation of æriform fluids and their decomposition—of the combustion of simple bodies, and the formation of acids; the second, of the combination of acids with salifiable bases, and of the formation of neutral salts; and the third, a description of the instruments and manual operations of chemistry. Of these the second part contains nothing new, or what Mr. Lavoisier calls properly his own, as it exhibits but a concise statement of results extracted from different publications. The third comprehends details of processes, descriptions of apparatus, and modes of performing experiments, not derived from authors, but acquired by his own long and various experience. The first, which includes but one hundred and eighty-seven pages of the original, and one hundred and ninety-four of the translation, is the part particularly devoted to scientific discussion and arrangement. In this he treats of the analysis of material beings, of the different elements of which they seem to consist, of the invention of a philosophical language to express these ultimate atoms of their combinations, and of the inseparable connection there is between a correct adjustment of words to facts, and a right direction of the understanding in reasoning upon those facts by means of words.

We are indebted to the translator for a valuable piece of information, communicated to him in a letter from the ill-fated author a short time before his murder, that it was his intention to republish the substance of this treatise in an entirely new form, so as to compose a complete system of philosophical chemistry. This is evidence that Lavoisier himself was not satisfied with the arrangement and method of his own book. His death has unhappily prevented the execution of this arduous design. Great, indeed, we believe, is the loss to the scientific world. Instead, however, of fruitless bewailing and despondency at the melancholy event of his death, and the con-

sequent frustration of his plan, we should avail ourselves of the information he has already given us, connect *that* with all the knowledge we have drawn from other sources, and thereafter endeavour to amend this performance in such a manner as the great author might be imagined to do were he now on the stage of human action. Like the standard, though worn, gold of a former date, it ought to have been called in by its sovereign, not so much to undergo the refining operation, as to be coined anew, with addition, and stamped with characters expressive of the modern state of things.

(*To be continued.*)

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## ARTICLE II.

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*Lectures on Diet and Regimen: being a Systematic Inquiry into the most rational Means of preserving Health and prolonging Life: together with Physiological and Chemical Explanations, calculated chiefly for the Use of Families, in order to banish the prevailing Abuses and Prejudices in Medicine. By A. F. M. Willich, M. D. The first New-York, from the third London Edition. 8vo. pp. 472. New-York. T. and J. Swords. 1801.*

THESE Lectures (for the author informs us they are really such) were delivered to numerous and respectable audiences, first at Bath, in England, and then at Bristol. He afterwards determined to publish them, because he knew of no work in the English language which contained so comprehensive a view of the subjects whereof he had treated; and for that purpose added the eighth and ninth chapters to his former materials.

The reader must not expect that such a performance will be replete with *original* matter. Dr. Willich's book has superior claims to recommendation; for it contains, in addition to his own observation and experience, extracts from the most approved British writings; and, what will be especially welcome to an American reader, frequent and copious quotations from several highly esteemed books in Germany, such as those of Ingenhouz, Hahnemann, Hufeland, Marcard, Sömmering, Unzer, Zimmerman, Struve, and others. The volume may,

therefore, be said to contain a very judicious summary of medical doctrine on diet and regimen, as conducive to the preservation of health, derived from the triple source of English publications, of publications in Germany, and from the author's own matured reflections.

This work has been so well received in England as already to have undergone a third edition. Each of these is a considerable improvement on the preceding. And from the third London edition the copy before us is reprinted. It consequently contains all the author's last additions and amendments. For the accommodation of the reader, it is furnished with a copious analytical table of contents, and with an extensive and well-arranged index. The body of the book is made up of twelve chapters, to which is prefixed an introductory discourse. The subjects of these chapters are, 1. *On the means of preserving health and prolonging life.* 2. *Of air and weather.* 3. *Of cleanliness.* 4. *Of dress.* 5. *Of food.* 6. *Of drink and spices.* 7. *Of exercise and rest.* 8. *Of sleeping and waking.* 9. *Of evacuations.* 10. *Of the affections and passions of the mind.* 11. *Of the organs of sense.* 12. *Of the treatment and preservation of the eyes.* To these are subjoined a few pages of *concluding remarks*; and a *postscript*, in which another work of Dr. W. is announced, of a *practical* kind, laying down plain and popular rules for the distinguishing and treatment of diseases. This second performance is intended to be printed in the course of the present year, and to contain advice and directions for the human body when in a state of DISEASE.

The volume now in our hands is compiled for well-persons and valetudinarians, rather than for those who are actually sick. The precepts it contains relate to the body in its healthy condition, and are calculated to show how that desirable state may be continued, by observing certain cautions in diet, and in the management of the constitution. It is not a book of domestic medicine, but of counsel and directions how the health may be so guarded as to render remedies unnecessary, and to supersede the assistance of physicians.

In this respect Dr. W.'s work differs considerably from that of Buchan, the most popular book of the kind in this country. For though a part of the *Family Physician* is devoted to some of the same subjects treated of by Dr. W. yet, in the former, they are far less ample and circumstantial than in the latter. We think, too, that Dr. W. has been more judicious in the plan of his work and arrangement of his sub-



jects. He seems to possess more extensive information, and a happier method of communicating it. And, what must give the *Lectures on Diet and Regimen* a decided preference, they contain concise but impressive sketches of many of the new projects, doctrines and discoveries, either not known at Dr. Buchan's time of publishing, or, if known, not lying within his province. Dr. Buchan's is *chiefly* a book of medical description and practice; whereas, in Dr. W.'s volume, 'it is not proposed to treat of diseases after they have taken place, if the removal of them requires any thing more than a strict adherence to temperance and the other rules laid down.'

It is impossible to enter into a detailed account of this excellent performance in a work so limited as our Review: we shall, therefore, only be able to notice some of the more remarkable passages as we turn over its pages.

Among the articles of the introduction, we think the observations on *patent or quack medicines* (p. 40), and on *fashionable complaints* (p. 45), particularly worthy of attention; as are those which follow them (p. 48), on the *nature and functions of the skin*.

In the first chapter, the history of the various schemes for prolonging life, from the earliest times, among the Orientals, up to the present day, is a curious and interesting narrative; full of instruction on the credulity of man, and the different ways by which that credulity has been imposed upon. (p. 77, 115). The conditions requisite to the attainment of long life are well enumerated in p. 116 & seq. And the remarks on the signs of certain death, and the method practised, in some parts of Germany, to prevent premature interments, are highly worthy of attention in all families and municipalities.

The second chapter is also distinguished for a large portion of good sense. In treating of the atmosphere in general, he has given a concise but plain account of its chemical constitution and qualities. Though we should not expose ourselves to the censure of fastidious criticism if we blamed him for reckoning carbonic acid air along with oxygenous and azotic gases, as a constant ingredient of that mass of vapours: nor, if we allow *fixed air* to remain where he has placed it, ought we to be blamed for inquiring why that deleterious vapour so commonly exhaling from corrupting substances, and known by the name of the *septic acid*, is not so much as mentioned. An agent so plentiful and common in nature ought not to have been forgotten. The connection of this mischievous child of azote and oxygen, with fever, dysentery, catarrh and pestilence,

was well worthy Dr. W.'s studious attention. Neither the history of the atmosphere, nor of those distempers, can be any more than partially understood without it. The omission is the more remarkable, as the author mentions a *chalky soil* as conducive to wholesomeness in the situation of a house.—The directions for improving the air in the habitations of men are generally judicious. But why did not Dr. W. recommend the constructing these habitations of calcareous materials, as correctives of at least one species of noxious air?

The third chapter, which treats of cleanliness, contains many precepts relative to the removal of foul and unhealthy substances from our bodies. These apply to all the materials of clothing and bedding, houses and furniture, utensils and implements. The whole surface of the body itself stands in need of frequent washing. Dr. W. then considers the method of cleaning the mouth and preserving the decay of the teeth, and discusses the subject of bathing, in *cold*, *hot*, and *tepid* baths, in *shower-baths* and *air-baths*, at considerable length; and he, we think, gives the opinion with propriety, that the lukewarm, or tepid, water-bath, of from 85 to 96 deg. of Fahrenheit's scale, is by far the most safe and proper for ordinary use, by persons in health.—We regret, however, that the intelligent author has not given explanations of the leading qualities which distinguish the impurity that collects around human bodies. From its *greasiness* and *acidity* he might have been led to tell his readers wherefore *plain water* was not capable of removing it completely, and upon what principle *alkalies* and *soaps* wrought their detergent and healthy effects. These facts he might have combined into a beautiful and popular theory of some of the most useful and necessary branches of domestic economy. And, in the course of this application of principle to practice, he might have informed mankind, that alkalies and soaps are the sovereign destroyers of infection and putrid poison, wheresoever they exist, whether in dirty houses, in *frowzy* clothes, or in pestilential ships. The directions *concerning the teeth* are generally just and proper. Cautions are seasonably offered against the free use of acids, and such articles of food as are apt to putrefy quickly. But we believe the author has been too confident in affirming that, for most purposes, pure water is sufficient, or water in which a little common salt is dissolved. Something more is frequently necessary; and, as acids are so constantly destructive, by corroding the enamel, do not alkalies offer themselves as the most obvious of dentifrices? Dr. W. de-

clares them to be of too corrosive a nature, injurious to the gums, and, perhaps, to the teeth themselves. In this he is evidently mistaken: for alkalies can never corrode the mouth unless when applied too strong. The weak solutions of the carbonates of pot-ash and soda are more efficacious than plain water in removing all acidity, tartar, mucus, &c. and can do no injury to the gums. And if Dr. W. had recollected that the phosphoric acid of the teeth has a stronger attraction for the lime with which it is associated than for the alkali of the mouth-wash, he might have spared us the trouble of criticising this faulty part of his work. He directs the common bread dentifrice '*to be hard toasted, and reduced to a fine powder*: it should not be toasted too black, as in that case it would evolve an acrid, alkaline salt, which might prove hurtful.' Herein we differ from him *in toto*: for, besides the remarkable power which carbon possesses of destroying foetid smells, and thereby of sweetening the breath, the production of a small quantity of alkali, during the burning of the bread, is the very thing we wish for to quicken the action of the dentifrice. We hope our readers will continue to burn their *crusts of bread to a black coal*, when they intend to prepare a powder for cleaning the teeth.

In the fourth chapter, which contains directions on the materials and form of dress, there is also much useful information. To the ladies in particular, who suffer more from want of attention to this article than the hardier sex, we recommend a careful perusal of the whole. His observations on the advantages of wearing flannel, on the injuries from laced stays, and on the size and materials of shoes, are well worthy the attention of all classes of readers.

Food is considered in the fifth chapter. As usual, it is divided into vegetable and animal. And an enumeration of the qualities supposed to inhere in the principal species of both commonly in use, occupies upwards of sixty pages. To those who are curious to have a medical opinion on the wholesomeness or insalubrity of almost every thing they eat, this part of the work will be a sort of oracle for daily consultation.

On the subjects of drink and spices, or condiments, which are considered in the sixth chapter, the author descants largely. He examines the quality and quantity of water to be drunk. But here he seems to have exercised less perspicacity than usual. He might, with propriety and truth, have related the vitiated quality of well-water in great cities that have been



long inhabited; he might have advised the inhabitants to refrain from the use of such contaminated beverage; and recommended the introduction of that necessary fluid from a pure and sufficiently distant source. When filtering stones are employed, it would have been proper for him to have directed a preference of those made of porous CALCAREOUS EARTH, like the Bermudas stone, on account of its power to attract and neutralize the uncombined acids with which water so frequently abounds. Because water is generally derived from the earth, Dr. W. appears to think that its *mineral* and *earthy* impregnation renders it most injurious. But these, though bad ingredients, are not the worst; for the worst impregnation which water usually receives is from corrupting *animal and vegetable bodies*, especially the former. The *septic taint* from these pollutes the water of large towns, and renders it a mixture of all foul, unhealthy and disgusting things. Dr. W. says, 'the putrid substances in the water may be corrected by the addition of an acid.' We believe there is a fallacy in this remark. An acid, added to water, does little more than make it more sapid, and thereby enable it to stimulate the tongue and palate more powerfully. Thus a new taste is produced, and the former one abolished: but all the original impurity remains still in the water. If the author had attended to the manner in which the purity and wholesomeness of the ocean are preserved, he would, we are persuaded, have recommended a different mode of proceeding. By reason of the numerous acidifying processes going on in nature, the waters of the ocean acquired a very large proportion of acidity. But, in the order of Providence, this was corrected by the admixture of LIME and SODA, two of the greatest antiseptics and correctors of putrescency which the world contains. Thus, by means of these two *alkaline* ingredients, are the acids of the ocean neutralized, and that great collection of waters preserved from degenerating into stench and poison. An imitation of this method is apparently the most natural, and the best mode of correcting the acidity of common water: and both soda and pot-ash, besides, possess the further property of precipitating from their solutions in water all kinds of earthy and metallic substances. While we thus disagree with Dr. W. on this point, we join him in his recommendation of *quick-lime*, *alkalies* and *carbon*, to sweeten water, and render it potable and good.

His observations on wine, its varieties and adulterations, with the manner of detecting them, are well worthy the perusal of

clares them to be of too corrosive a nature, injurious to the gums, and, perhaps, to the teeth themselves. In this he is evidently mistaken: for alkalies can never corrode the mouth unless when applied too strong. The weak solutions of the carbonates of pot-ash and soda are more efficacious than plain water in removing all acidity, tartar, mucus, &c. and can do no injury to the gums. And if Dr. W. had recollected that the phosphoric acid of the teeth has a stronger attraction for the lime with which it is associated than for the alkali of the mouth-wash, he might have spared us the trouble of criticising this faulty part of his work. He directs the common bread dentifrice 'to be hard toasted, and reduced to a fine powder': it should not be toasted too black, as in that case it would evolve an acrid, alkaline salt, which might prove hurtful.' Herein we differ from him *in toto*: for, besides the remarkable power which carbon possesses of destroying foetid smells, and thereby of sweetening the breath, the production of a small quantity of alkali, during the burning of the bread, is the very thing we wish for to quicken the action of the dentifrice. We hope our readers will continue to burn their *crusts of bread to a black coal*, when they intend to prepare a powder for cleaning the teeth.

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those who indulge in the use of that liquor. The same remark applies to brewing, and sophistication of beer and porter. Ardent spirits, tea, coffee, punch, &c. are next made to pass in review, and each receives some appropriate expression of commendation or blame. We think, with the author, 'it would be a great proof of patriotic spirit, if the use of this exotic drug (tea) were either altogether abandoned, or, at least, supplied by some indigenous plants of equal flavour and superior salubrity.' He says *balm, peppermint, sage, the peach, almond and whortle-berry, furnish leaves*—and the *lime-tree, the black-thorn, the rosa pimpinellifolia, and the asperula odorata, afford flowers*, very well adapted for substitutes. To these we may add the leaves of our native plant, called *New-Jersey tea*, and the *flowers of sassafras*, which were very much in use, during the non-importation period, at the commencement of the revolutionary war, and, indeed, during its continuance.

We have strong doubts whether sea-salt, as Dr. W. states, produces scurvy in all its stages, and consumptions, even though too copiously used. And we have some reason to believe, if oxalic acid predominates in sugar, it may injure the teeth by combining with their calcareous basis. But we pass on to the seventh chapter,

In which *exercise and rest* are considered. Here the reader will find remarks on walking, running, dancing, leaping, fencing, military exercise, riding on horse-back, in open carriages, and in sedans, sailing in barges and at sea, swimming, swinging, playing ball, speaking, singing, playing on musical instruments, and friction, in considerable detail: to which are added, some remarks on exercising the *functions of the mind*.

Sleeping and waking occupy the eighth division, and are discussed with the ability that distinguishes many other parts of this inquiry. We were much pleased with the observations and anecdotes *on dreams*, and their interpretation.

The ninth lecture, *on evacuations*, though peculiarly important to the reader, is less adapted to the purpose of a review. The remarks on the *perspiratory, fecal, and urinary discharges*, and *on the intercourse of the sexes*, may be better read at large in the work itself.

It might appear to some of our readers that *affections and passions* of the mind were exclusively the subjects of *moral discipline*. But in the tenth chapter the author shows how this department of *ethics* borders upon *physics*, and how a wounded spirit oftentimes requires the assistance of the healing

art. The moralist may, indeed, claim to himself the government of the mind, but surely it belongs to the physician to understand and trace the consequences of mental affections upon the bodily health. The effects of sorrow in producing *broken-heartedness*—of melancholy, in causing the *nervous fever* described by MANNINGHAM—and of angry sullenness, in forming the *mal de cour*, noticed by WEIKART, are very interesting parts of the present lecture.

The eleventh chapter, *on the organs of sense, and their respective functions*, contains so little beyond the common anatomical description and physiological explanation of these parts, that we pass it over, as, perhaps, the least important of the whole, and proceed to the twelfth and last, which contains practical rules and remarks relative to the *treatment and preservation of the eyes*. This is a dissertation which was very much wanted. So many instances of defective vision are, every hour in the day, presented to us, that some method of preventing these inconveniences, of which so many complain, is a great desideratum in life. Dr. W. has drawn up a popular essay on the subject, in which near-sightedness, far-sightedness, and weak-sightedness, are distinctly considered. Preventive cautions, and remedies by glasses and otherwise, are laid down in plain and intelligent terms. The observations on solar light, lamp light, and fire light, as the mediums of vision, are discreet and excellent. In short, we cannot express our satisfaction, on perusing this chapter, more forcibly than by observing, that if it was printed separately from the work of which it is a part, it would form an admirable pamphlet, and be worthy of circulation, far and near, among all classes of men.

We ought not to conclude our review without expressing our approbation of the spirit and enterprise of the publishers of this American edition of so valuable a performance. Their judgment has been well exerted in selecting *this* from the multitude of European books. And of the manner in which it is executed, we need not say more than that it is remarkable for that correctness and neatness by which the press of T. and J. Swords is justly distinguished.





## ARTICLE III.

*The History of Modern Europe, with an Account of the Decline and Fall of the Roman Empire: and a View of the Progress of Society, from the Rise of the Modern Kingdoms to the Peace of Paris, in 1763. In a Series of Letters from a Nobleman to his Son. A new Edition, carefully corrected. 5 Vols. 8vo. Philadelphia. Birch and Small, 1801.*

FEW works have received more notice from the reading world than 'Lord Chesterfield's Letters.' A fashionable and popular nobleman, composing letters of instruction, and thus performing the most arduous duties of a preceptor, for his son, was a new and interesting spectacle, and, accordingly, was gazed at with extraordinary eagerness. Every father identified himself, in some sort, with this fashionable and illustrious tutor; and every son was more easily engaged to listen to admonitions, when convinced that they had actually flowed from a father's pen.

The compiler of the History of Modern Europe seems to have been aware of the use which a judicious person might make of the popularity of Chesterfield's Letters; and, therefore, prepared his work in the form of letters, addressed by a nobleman to his son *Philip*. The imposture has probably misled many, and may surely be accounted harmless. It is, indeed, of a very scanty and flimsy texture, since there is nothing *epistolary* in the tenour of the book, except the title of *letter* instead of *chapter*, and the occasional occurrence of 'My dear Boy,' and 'My dear Philip.'

The value of this work chiefly lies in its conveying information, in a connected and compendious form, which is elsewhere to be sought for in scattered and disjointed portions, or in heavy and prolix compilations. Whatever beauty of style or lucidness of order may appear, especially in the periods of the history that preceded the British revolution, for these the credit is chiefly due to Voltaire, Hume and Robertson, whose works are sometimes abridged by our historian, but much more frequently transcribed.

Hume, in his History of England, takes suitable occasions



to interweave with his English narrative rapid and lively sketches of the state of neighbouring nations. These episodes, entirely copied, and placed in connection, constitute the greater part of this history; while, for the English story, Hume is faithfully abridged. The state of the remoter parts of Europe, to which Hume or Robertson did not think proper to extend their historical ken, is given, in this work, in extremely brief and vague terms; while that part of Europe which was formerly a part of the Greek, and has since been subject to the Turkish Empire, is entirely overlooked. Russia, Sweden, Denmark and Poland, among the nations of Christian Europe, are scarcely touched upon.

What has been said will naturally suggest that this writer has chiefly imbibed his historical opinions, on many important points, and exhibits the spirit of momentous revolutions, in a dress taken from Voltaire and Hume.

In proportion as the narrative proceeds, it becomes more circumstantial: the writer displays more independence, and more frequently speaks in his own person. That portion of the work which relates to transactions between the peace of Utrecht and the peace of Paris, in 1763, is the most copious, original, and satisfactory.

It is highly creditable to our countrymen, that so large a work, on so useful a subject, has received such extensive encouragement; and which is well merited by the very neat style in which it is printed.

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#### ARTICLE IV.

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*The Farmer's Boy; a Rural Poem.* By Robert Bloomfield.

*The first American Edition. Ornamented with elegant Wood Engravings, by A. Anderson. Foolscape 8vo. pp. 157. New-York. Hopkins. 1801.*

*The same (two Editions). 12mo. pp. 141. and 16mo. pp. 140. Philadelphia. Humphreys. 1801.*

A LOVE of the simple and tranquil enjoyments of rural life exists, with greater or less force, in every human heart. However immersed in the busy cares of the town, engaged in the pursuits of ambition, or enthralled by sensual pleasures,

there are few who do not, at some moments, sigh for the quiet and innocent scenes of the country. All who are not utterly depraved, or destitute of sensibility, must feel delight in contemplating the various pictures of natural objects, the occupations of virtuous industry, and the happiness of the unambitious peasant.

Still more pleasurable must be the sensations of the benevolent heart, in beholding the various exertions of humble and unassisted genius; in seeing modest and unassuming merit drawing to itself the attention and admiration of the world, and emerging from obscurity and depression to light and fame.

Those who, in the innocent and sportive period of youth, have *felt* and enjoyed the scenes which are presented by the *Farmer's Boy*, must trace, with peculiar pleasure and satisfaction, in this offering of uneducated genius, the original sources of those delightful ideas which fill the uncorrupted and unclouded mind of virtuous and sympathetic youth, alive to all the impressions of nature. To such, too, the memoirs, prefixed to the poem, of Mr. BLOOMFIELD, who describes what himself saw and felt, will not be the least interesting portion of the volume.

The worth and talents of the author of the *Farmer's Boy* are not less singular than his good fortune, in finding a friend and patron in one whose good sense and taste enabled him to discern and appreciate real worth, though accompanied with all the disadvantages of an humble occupation, and whose benevolent temper prompted him to undertake, with ardour, the task of introducing him to public notice, and to that honourable rank among the poets of his country to which he is so justly entitled.

Mr. CAPEL LOFFT, in his preface, informs us that, in November, 1799, the manuscript of this poem was put into his hands, and his opinion requested on its merits; that it had previously been shown to some persons in London, who regarded, with indifference, a work which came to them without 'any circumstances of adventitious recommendation.'—He pursued what he deemed the only just method of decision, to judge the work 'by the work itself;' and such was the result of the examination, that he immediately procured an elegant edition of it to be published, which was twice reprinted in the course of the year. It is from the *third* London edition that the first American is taken; which, for its correctness and neatness, reflects credit on the press of Mr. H. We cannot but express our satisfaction at the very neat manner in which the



ornaments have been engraven on wood, by Mr. A. Anderson, of this city, whose ingenious productions, in this branch of engraving, have been noticed in the numbers of the *Monthly Magazine and American Review*.

So much has been said, by literary men, on this poem, in the various periodical works of Great-Britain, and in some of our own, that it may appear needless for us to enter into a particular examination of its contents and merits. But as those accounts will not, probably, fall into the hands of many of our readers to whom this volume will afford pleasure, we shall exhibit a brief sketch of the life of the author, taken from the preface and appendix, with some general remarks on the character of his poetry.

ROBERT BLOOMFIELD was the son of a *taylor* at *Honington*, about eight miles from Bury, England, and was born Dec. 3, 1766. His mother was a school-mistress, and Robert learned to read, with the other children, almost as soon as he could speak. Though a widow, with six small children, his mother was not regardless of his education, but sent him to school to learn to *write*, where he continued two or three months; but she having married a second time, and, probably, being unable to support all her children, Robert, at the age of *eleven*, was put to live as a servant boy with Mr. Austin, a farmer. Being small of his age, and not likely to gain his living by hard labour, his brother, who resided in London, at his mother's request, took him, in 1781, to learn the trade of a *shoemaker*. His first coming to London, and his employments and conduct while there, are thus described by his brother, in a letter to Mr. Lofft:

'I have him, in my mind's eye, a little boy, not bigger than boys generally are at twelve years old. When I met him and his mother at the inn, he strutted before us, dress'd just as he came from keeping sheep, hogs, &c.—his shoes fill'd full of stumps in the heels. He, looking about him, slip'd up. His nails were unus'd to a flat pavement. I remember viewing him as he scamper'd up—how small he was. Little thought, that little fatherless boy would be one day known and esteem'd by the most learned, the most respected, the wisest, and the best men of the kingdom.

'It is customary, in houses such as are let to poor people in London, to have light garrets, fit for mechanics to work in. In the garret, where we had two turn-up beds, and five of us worked, I received little Robert.

'As we were all single men, lodgers at a shilling per week



each, our beds were coarse, and all things far from being clean and snug, like what Robert had left at Sapiston. Robert was our man to fetch all things to hand. At noon he fetch'd our dinners from the cook's shop: and any one of our fellow workmen that wanted to have any thing fetch'd in, would send him, and assist in his work, and teach him, for a recompense for his trouble.

'Every day when the boy from the public house came for the pewter pots, and to hear what porter was wanted, he always brought the yesterday's *newspaper*. The *reading* of the paper we had been us'd to take by turns; but after Robert came, he mostly read for us—because his time was of least value.

'He frequently met with words that he was unacquainted with: of this he often complain'd. I one day happened, at a book-stall, to see a small dictionary, which had been very ill used. I bought it for him for 4d. By the help of this, he, in little time, could read and comprehend the long and beautiful speeches of Burke, Fox, or North.

'One Sunday, after an whole day's stroll in the country, we, by accident, went into a dissenting *meeting-house*, in the *Old Jewry*, where a gentleman was lecturing. This man fill'd Robert with astonishment. The house was amazingly crowded with the most genteel people; and though we were forc'd to stand still in the aisle, and were much press'd, yet Robert always quicken'd his steps to get into the town, on a Sunday evening, soon enough to attend this lecture.

'The preacher lived somewhere at the west end of the town—his name was Fawcet. His language,' says Mr. G. Bloomfield, 'was just such as the *Rambler* is written in; his action like a person acting a tragedy; his discourse rational, and free from the cant of Methodism.

'Of him Robert learn'd to accent what he call'd *hard* words; and otherwise improv'd himself; and gain'd the most enlarg'd notions of Providence.

'He went sometimes with me to a *debating society* at *Coachmaker's Hall*, but not often; and a few times to *Covent-Garden Theatre*. These are all the opportunities he ever had to learn from public speakers. As to *books*, he had to wade through two or three folios; an *History of England*, *British Traveller*, and a *Geography*. But he always read them as a task, or to oblige us who bought them. And as they came in sixpenny numbers, weekly, he had about as many hours to read as other boys spend in play.

I, at that time, read the *London Magazine*; and in that work about two sheets were set apart for a *Review*. Robert seem'd always eager to read this *Review*: Here he could see what the literary men were doing, and learn how to judge of the merits of the works that came out. And I observ'd that he always looked at the *Poet's Corner*. And one day he repeated a *song* which he compos'd to an old tune. I was much surpris'd that a boy of sixteen should make so smooth verses: so I persuaded him to try whether the editor of our paper would give them a place in the *Poet's Corner*. And he succeeded, and they were printed:

I remember a little piece which he called *the Sailor's Return*; in which he tried to describe the feelings of an honest *tar*, who, after a long absence, saw his dear native village first rising into view. This, too, obtained a place in the *Poet's Corner*.

And as he was so young, it shows some genius in him, and some industry, to have acquir'd so much knowledge of the use of words in so little time. Indeed, at this time, myself and my fellow workmen in the garret began to get instructions from him, though not more than sixteen years old.

About this time there came a man to lodge at our lodgings that was troubled with fits. Robert was so much hurt to see this poor creature drawn into such frightful forms, and to hear his horrid screams, that I was forced to leave the lodging. We went to *Blue Hart-court, Bell-alley*. In our new garret we found a singular character, *James Kay*, a native of Dundee. He was a middle-aged man, of a good understanding, and yet a furious *Calvinist*. He had many books—and some which he did not value; such as the *Seasons*, *Paradise Lost*, and some *novels*. These books he lent to Robert, who spent all his leisure hours in reading the *Seasons*, which he was now capable of reading. I never heard him give so much praise to any book as to that.

I think it was in the year 1784 that the question came to be decided between the *journeymen shoemakers*, whether those who had learn'd without serving an *apprenticeship* could follow the trade.

The man by whom Robert and I were employed, Mr. Chamberlayne, of *Cheapside*, took an active part against the lawful journeymen; and even went so far as to pay off every man that worked for him that had joined their clubs. This so exasperated the men, that their acting committee soon looked



for *unlawful men* (as they called them) among Chamberlayne's workmen.

' Robert, naturally fond of peace, and fearful for my personal safety, begg'd to be suffer'd to retire from the storm.

' He came home; and Mr. Austin kindly bade him take his house for his home till he could return to me. And here, with his mind glowing with the fine descriptions of rural scenery which he found in Thomson's Seasons, he again retrac'd the very fields where first he began to think. Here, free from the smoke, the noise, the contention of the city, he imbibed that love of rural simplicity and rural innocence, which fitted him, in a great degree, to be the writer of such a thing as the *Farmer's Boy*.

' Here he liv'd two months: At length, as the dispute in the trade still remain'd undecided, Mr. Dudbridge offer'd to take Robert apprentice, to secure him, at all events, from any consequences of the litigation.

' When I left London he was turned of eighteen; and much of my happiness since has arisen from a constant correspondence which I have held with him.

' After I left him he studied music, and was a good player on the violin.

' But as my brother *Nat* had married a *Woolwich* woman, it happen'd that Robert took a fancy to *Mary-Anne Church*, a comely young woman of that town, whose father is a boat-builder in the government yard there. He married 12th Dec. 1790.

' Soon after he married, Robert told me, in a letter, that he "had sold his fiddle and got a wife." Like most poor men, he got a wife first, and had to get household stuff afterward. It took him some years to get out of ready furnish'd lodgings. At length, by hard working, &c. he acquired a bed of his own, and hired the room, up one pair of stairs, at 14 *Bell-alley, Coleman-street*. The landlord kindly gave him leave to sit and work in the light garret, two pair of stairs higher.

' In *this* garret, amid six or seven other workmen, his active mind employ'd itself in composing *The Farmer's Boy*.

' In my correspondence I have seen several *poetical* effusions of his; all of them of a good moral tendency; but which he very likely would think do him little credit: on that account I have not preserv'd them.

' Robert is a *ladies' shoemaker*, and works for Davies, *Lombard-street*. He is of a slender make; of about 5 feet 4 inches



high; very *dark* complexion. His mother, who is a very religious member of the *Church of England*, took all the pains she could, in his infancy, to make him pious; and as his reason expanded, his love of God and man increas'd with it. I never knew his fellow for mildness of temper and goodness of disposition. And since I left him, universally is he prais'd by those who know him best, for the best of husbands, an indulgent father and quiet neighbour. He is between thirty-three and four years old, and has three children, two daughters and a son.'

His mode of composition was very singular. Either from want of money to purchase the apparatus for writing, or some other cause, he 'composed the latter part of his *Autumn*, and the whole of his *Winter*, in his head, without committing one line to paper.' And 'he not only composed and committed that part of his work to memory, but he corrected it all in his head:' and, as he observed to Mr. *Swan*, 'when it was prepared I had nothing to do but to write it down.' By this new and wonderful mode of composition, 'he studied and completed his *Farmer's Boy* in a garret, among six or seven workmen, without their ever suspecting any thing of the matter.'

This account of the life and character of the author excites in our minds a very favourable prepossession, and we anticipate the most agreeable impressions from his poetical effusions; and surely the taste and sensibility of that reader is not much to be envied, who can derive no pleasure from the perusal of this poem.

The *Farmer's Boy* is divided into *four* parts, to which the names of the four seasons are affixed. This distribution of the subject naturally suggests a comparison with that of the *Seasons*: yet no two poems, on similar topics, could be found more unlike. Perhaps it may be said, that if BLOOMFIELD had never read THOMSON, he would never have written the *Farmer's Boy*; yet the latter bears no *internal* evidence of his having been acquainted with the former poem. The production of one may be compared to a magnificent and sumptuous palace, finished according to the just proportions of the most exquisite art; that of the other to a neat built cottage, which strikes the eye of the traveller with pleasure, as the abode of innocence and health.

In the selection of objects, and in the manner of describing them, there is a remarkable dissimilarity. THOMSON spreads his eagle wings, soaring through every clime, and making wide excursions into every region of nature. BLOOMFIELD, like the domesticated dove, extends not his flights be-

yond the precincts of the hospitable farm. The objects within this narrow range of observation, the employments of the field, the dairy, sheep-fold, and farm-yard, he has described with singular felicity and surprising originality. Possessing that chaste simplicity and affecting tenderness which constitute the peculiar excellence of *pastoral* poetry, he sets before the reader a simple banquet, worthy the primitive ages of mankind, from which he rises with renovated purity of heart, and feelings more allied to the great Author of Nature.—The humblest and most illiterate peasant can enjoy it as fully, or more than the most polished scholar.

Most pastoral writers, without excepting THEOCRITUS, the best of them all, have, in their simplicity, something bordering on disgusting rudeness, or indecency of manners. Independent of the inestimable and pleasing originality which characterize the Farmer's Boy, it is distinguished for that chaste morality and piety, without which poetry is too often but gilded poison, or a pernicious luxury. This praise is also justly due to the incomparable and immortal THOMSON.

Endowed with a vigorous fancy, and a mind replete with classic lore, abounding with all the treasures of philosophy, science and learning, his descriptions are luxuriant, magnificent and sublime; his allusions brilliant and striking; his images various, original and splendid; his sentiments noble and enlarged; his diction rich and exuberant; and his numbers sweet, flowing and melodious. He elevates, informs, and instructs his reader, who closes his book with a heart glowing with delicious rapture, a mind expanded with thought, and an understanding invigorated and enlightened. Who does not prefer the author of the Seasons to every other *descriptive* poet? And who is not rejoiced to find such an one as Bloomfield?

The latter, if he does not equally animate, inform and inspire, possesses equal, if not greater claims to originality; and the emotions excited by his just description of rural scenes, occupations and incidents, are of that pure, and gently elevated kind, which may be felt, but cannot be adequately described. They glisten in the eye, but the tongue lends an imperfect aid to their expression.

Besides the tenderness of sentiment, the exquisite and interesting touches of nature, which pervade this poem, there is one circumstance which particularly recommends it to the *modern* and *unlearned* reader; it has borrowed nothing from the fabulous theology of Greece or Rome; there is not an al-



lusion or expression which indicates that the author had any knowledge of the mythological mysteries of their religion; and, if he had any acquaintance with the divinities of Olympus, his good sense led him to despise their aid, or to deck himself with the borrowed trappings of Pagan superstition. While the earlier English poets continue to be read and admired, as they ever must be, we cannot expect to be wholly free from this classical absurdity and nonsense; but we are pleased to see the fashion of peopling all our groves and streams, our hills and habitations, with the Dryads and Naiads, the great Gods, and little Gods and Goddesses of Greece and Rome, is passing away, and that English poets are content to think and write like men and christians.

We feel disposed to enter into a more minute and critical investigation of this poem, and to select those passages which please us the most, but we have already surpassed the bounds prescribed to our review. If we were to point out any parts as superior to the rest, they would be, 'Lambs at Play;' 'the Repose of Twilight, and the Midnight Storm;' 'Crazy Poll;' 'the Pleasures and Disappointments of the Bird Keeper;' 'the Farmer's and the Post-Horse contrasted.'—There are many shorter descriptions, and single couplets, which possess uncommon felicity and beauty.—Although there are some faulty lines, the versification is, in general, remarkably easy and correct.—Mr. Lofft assures the reader that 'not a line has been added by him, or substantially altered' from the original manuscript.

The two editions of Mr. H. are well executed, and, being without cuts, are cheaper, and adapted to a more numerous class of purchasers.

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#### ARTICLE V.

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*The Shipwreck. By William Falconer, an English Sailor.*  
12mo. pp. 170. New-York. Oram. 1800.

**W**E are pleased to see an American edition of this deservedly popular poem. The work is handsomely and correctly executed, after the manner of the last London edition. It is ornamented with engravings, copied from the designs of STOTHARD. We wish we could say that the American artist

had done justice to the English original. With truth we *can* say that the plates are better executed than most things of that nature published in this country. To dwell upon the merits of this well known poem would now be superfluous. We have many times tossed upon the wild wave, and partaken of the sufferings of its author; we have shared in the horror of the pilot's midnight consultation, and wept the fate of Albert, Rodmon, Arion and Palemon.

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## LITERARY JOURNAL.

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### INTELLIGENCE.

EMISSION OF LIGHT FROM THE HUMAN EYE; AND REMARKS ON THE NATURE OF LIGHT. *By F. Blanchet.*

IN a letter to Dr. MITCHILL, February 2, 1801, Mr. BLANCHET observes, 'If I recollect, I told you, some time ago, that light was emitted from my eyes when in the dark; or, in other words, darkness enables me to judge that light is emitted from my eyes, every now and then, upon a peculiar motion of my head: but, since that time, the same phenomenon has been so often repeated, in the most evident manner, that I think it my duty to acquaint you of it, in order that it should be made known as a fact deserving of attention. I suspect that the phenomenon is not alone peculiar to myself; for, upon inquiring, I have been informed, by people of respectability, that they had seen luminous spectres on coming out of bed in the night. If conjecture were allowed, already we might say, with high degree of certainty, that febrile patients, who often say, in their delirium, that their bed is all in a blaze, are struck with the light which is emitted from their own eyes under those circumstances. However, before any assertion of this kind should be made, I wish the fact may be ascertained by some philosophical people.'

Mr. Blanchet has discovered all the prismatic colours fixed on a piece of coal. This phenomenon seems only to take place when the combustion is slow, and on common wood. He says that the inferences which are to be drawn from this fact are very numerous, and of the greatest moment. He denies utterly the possibility of light being an emanation of the



sun. He asserts, on the contrary, that light is an element existing in all nature, and is, like all other fluids, convertible, ultimately, into solid, fluid, and gaseous forms. He remarks, positively, that solid light never affects the organs of vision; and accounts, in this manner, why coloured bodies are invisible in the dark. Light, then, never operates on our eyes unless in a fluid or gaseous state. It is, no doubt, for the want of paying due attention to this idea, that many errors have been committed on the subject of light. He concludes, therefore, that permanent colours are owing, contrary to Sir Isaac Newton's hypothesis, to a fixation of light in coloured bodies, according to the different degrees of refrangibility of the different rays. But, in a short notice, it is impossible to give an account of all the facts and observations upon which his reasonings are founded.

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ACCOUNT OF THE ARTIFICIAL TORPEDO OF PROFESSOR WOODHOUSE, OF PHILADELPHIA; *extracted from a Letter addressed to Dr. Mitchill, March 12, 1801.*

'The torpedo which I have used consists of one hundred pieces of zinc and silver, of the shape and size of a dollar, with pieces of wetted wrapper, such as covers reams of paper, between the silver and zinc. The wrapper is better than cards, the layers of which scale off when wetted.

'The metallic pieces lay horizontally in a frame of dry wood, which is excavated for the purpose of holding them.

'When one hand, wetted with water, is applied to the zinc, at one end of the machine, and the tongue or tip of the nose to the other, a strong pricking sensation is felt by these organs.

'If the tongue is brought in contact with the zinc, at one extremity of the torpedo, and the fingers with the other, an electric shock is felt as high as the knuckles.

'If a glass tube is filled with distilled water, and corks, perforated with wires, are applied to each end of the tube in such a manner that the ends of the wires may be nearly in contact, and the electric influence be made to pass from one wire to the other, air is produced in a most copious manner, which may be seen rising, in minute globules, from the space of about the length of an inch, sometimes from one wire, and sometimes from the other.

'If an iron wire is used, the water is decomposed, its oxygen unites with the iron, and converts it into an olive-coloured calx, while its hydrogen is separated.

‘ If gold wire, alloyed with copper, is used, the copper is precipitated from it, in the form of a blue calx, and inflammable air is obtained.

‘ Water appears to have the same effect in increasing the powers of the artificial torpedo, as the amalgam of zinc and mercury in increasing the effects of the common electrical machine.

‘ A high temperature, about 90 deg. of Fahrenheit, is necessary to make the machine work: no fluid can be transmitted through the wires at 35 deg. of Fahrenheit.’

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NEW DISCOVERIES IN MEDICINE, PATRONIZED BY THE KING OF PRUSSIA. *Translated from Professor Reich's Letter to Dr. Mitchill, dated Sept. 5, 1800.*

‘ MY DEAR FRIEND,

— ‘ In the meantime Germany has become acquainted with *two* remedies, by which every kind of fever is quickly and safely cured. His Majesty, the King of Prussia, sent me, last December, his command to come to Berlin, in order to make trial with these remedies in the Great Hospital, in the presence of four physicians. As these trials succeeded perfectly, the king encouraged me to publish these remedies, and to acquaint the public with my theory and proceedings; allowing me a pension, and receiving me among his physicians. I thought myself obliged to yield, and to make known my mystery, by which an entire reform of the medical art may be accomplished; and published a little work, which I here enclose, after the larger one (which is also sent) was published. At present I am here in Erlangen again, in the care of my affairs, but shall, on the 14th of next December, go to Berlin, in order to settle there. As my discovery may be of consequence to your native country likewise, and you have given me the first occasion to meditate on the nature of fevers, and to make trials of a thousand kinds, both in Galvanism and Chemistry, by your ideas of the origin of the yellow fever from oxygenated azote, I deemed it to be my duty to communicate to you immediately the results of my inquiries. I give infinite thanks for it, and cheerfully confess that I could never have made that progress had you not been my guide. The application of your ideas to the *distempers of horned cattle* was the first step in my inquiry; and, if I am right, I gave you an account of this already, in 1798, where I acquainted you with a discovery of mine, and acknowledged you as the sole cause of it; being the application of oxygen, as mentioned in the 36th pa-



paragraph, designating the same thing which you express by the words oxygenated septon. I could not, however, in this little piece, go so far as to describe the mode of combination between oxygen, septon, hydrogen, and carbon, in the different fevers. I had to defer this to the larger work, which is soon to appear, containing my doctrine. Although I am constantly engaged, at present, in this work, I shall, nevertheless, not be able to begin the publication of it this year. I hope the spirit of free inquiry will be promoted by it. I shall not omit, in this larger work, to state that your theory has paved the way for me to these inquiries, and that my discovery of the nature of fevers, and my treatment of them, must be considered as the consequence of your discovery. The first account of this discovery I published in the translation I send you of Haygarth's Essay, where, in page 180, I mention your name; which, in the smaller essay, page 57, is likewise done. Your name is now universally known in Germany; your talents are every where admired, though many judge your theory to be but an hypothesis. By my application of chemical principles to pathology and therapeutics, your claims upon the physicians of Germany are very strong.

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LUMINOUS APPEARANCE of OCEAN-WATER accounted for.

In a memoir on the light emitted by the water of the ocean, written by Dr. Mitchill, the author has expressed his conviction, that this phenomenon is *universally animalcular*. He has discovered several species of the Medusa which emit light, and some others of the Mollusca. He has made observations on their structure and functions. The emission of light is connected with the circulation of the *arterious* blood, and is not perpetual, but intermitted, and seemingly performed *ad arbitrium*. It goes on *during the day* as well as by night, though then not ordinarily distinguishable, on account of the greater light afforded by the sun. These creatures seem capable of living in water of all common temperatures above the freezing point. Mr. Mitchill's observations were made on the salt water of the Atlantic, upon the shore of Long-Island.

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REMARKABLE PRODUCT OF THE POTATOE.

Mr. Ebenezer Stevens, of Andover, Massachusetts, planted a single potatoe in his garden, which he cut into small pieces, and, in October, pulled the potatoes which proceeded from it; which, after being spread out to dry from eleven o'clock in the forenoon to 3 P. M. weighed together 132 pounds.

‘ If gold wire, alloyed with copper, is used, the copper is precipitated from it, in the form of a blue calx, and inflammable air is obtained.

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## AMERICAN MEDALS.

*Description of the Eutaw Medal, in the Possession of Gordon S. Mumford, of New-York.*

For commemorating the services of General Greene, at the battle of the Eutaw Springs, in South-Carolina, the American Congress ordered a medal to be struck; and the dies for the purpose were executed at Paris, by Duprè.

On the face of the medal is a likeness, which is said to be a very good one, of the General, in *alto relievo*, with this inscription: *Nathanieli Green egregio duci commitia Americana.*

On the reverse is an emblematical figure of Peace, trampling upon broken instruments of war, such as a helmet, a shield, a sword and a spear, with flags in the dust; among which a laurel is springing up from the soil beneath.—Peace is represented as a fine female figure, winged and loosely robed, holding a wreath of laurel in the right hand, and grasping a branch of palm in the left. Around her head are the words, *Salus regionum australium*; and at the bottom, *Hostibus ad Eutaw debellatis, die VIII. Sept. MDCCLXXXI.*

*Description of the Saratoga Medal.*

After the capitulation of the British troops at Saratoga, in the year 1777, the American Congress voted to Major-General Gates, who commanded that division of the army on the occasion, a sword and a medal, in honour of his bravery and success.

The medal was struck in Paris, and is of exquisite workmanship. The one sent to the General is of gold, and weighs ten half-johanneses. On one side is a fine likeness of him in profile, surrounded by the words, '*Horatio Gates, duci strenuo*;' and, at the bottom, '*Commitia Americana*,' in allusion, probably, to its having been voted by Congress. On the reverse, Burgoyne, in the act of delivering his sword, on the capitulation of Saratoga, occupies the fore-ground, about midway between the American and British forces, which are represented on the right and left in the rear. Above are the words, '*Salus regionum septentrion*;' and beneath, '*Hoste ad Saratogam in dedition. accepto, die XVII. Oct. MDCCLXXVII.*'

Since the commencement of the revolution in France, the dies by which the medal was executed have been politely forwarded to General Gates by an unknown person. It is thus in the power of Americans to have these commemorative medals multiplied to any number they may desire.



It is a pity these honourable testimonies of American bravery are so scarce that antiques are more frequently met with.

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#### MINERAL SUBSTANCES FROM POMPEIA.

The city of Pompeia, distant a few leagues from Naples, was covered up by volcanic matter during an eruption of Mount Vesuvius, in the reign of Titus, A. D. 79. It is well known that antiquities of the most interesting kinds have been discovered by digging out the streets and houses of this ill-fated place. Capt. William Fairchild, of New-Haven, visited this subterranean town, with a party, last year, and he and his companions dined in one of the ancient Roman houses. He confirms the accounts given by others of the brightness of the colours painted on the walls. And he saw skeletons of men in chains, who were probably prisoners or slaves, that perished during the catastrophe. We have before us pieces of the material with which the city was covered up, and of the stony pavement of the floor of one of the buildings, which this gentleman brought away with him. The volcanic matter does not seem to be strictly a lava, as there is not much reason to think it has been melted, but, perhaps, only softened by fire. It is of a reddish brown colour, and not magnetical; is entirely opaque, and has an earthy fracture. It contains abundance of schoerls of a blackish hue, and agrees almost exactly with the character of *Piperino*, except that its hardness is so great as to strike fire readily with steel. Externally it appears to have undergone a partial decomposition. The schoerls which it contains may possibly have been ejected in their proper form, without having been fused. The pieces of flooring are carbonates of lime, in the form of different varieties of marble, some of several inches square, and others in squares whose sides measure less than one quarter of an inch: and both are bedded in a firm cement, of a grey colour, containing black and shining particles, and evidently made of *puzzolana*.

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#### PREVALENCE OF ACIDITY IN THE FLUIDS NEAR AND AROUND CARIOUS TEETH.

As long ago as 1796, Dr. Mitchill had made an induction of facts, to prove that one frequent and rapid cause of the decay of human teeth was the production of *septic acid* in their vicinity, from the remains of certain kinds of food. The principle therein established was, that the teeth, particularly their enamel, being phosphates of lime, underwent a decomposition; the lime uniting with the septic acid, and the phos-

phoric acid being disengaged, mingled with the saliva. Upon this view of the subject, weak solutions of alkaline salts were evidently the best preservatives of the teeth, because they would readily overcome the septic acid; and as the phosphoric acid has a stronger attraction for lime than for alkalies, the latter could not decompose the teeth. The paper at large may be seen in the second volume of the Medical Repository, p. 451. Mr. Blanchet, of Quebec, has made a handsome, and, we believe, *new* experiment in confirmation of this doctrine. Being anxious for the preservation of several of his teeth, which were wasting and crumbling away in the common manner, he undertook to find out experimentally the nature of the agent which thus preyed upon them. In the course of these trials he became satisfied, repeatedly, that if he omitted, for *several days*, to clean his teeth, the fluid collected in their cavities would turn the *tincture of turnsole to a red colour*; and, when carefully applied to the tongue, *would excite a considerably sour taste*. The *saliva alone* produces neither of these effects; nor is the tincture of turnsole reddened but in the faintest degree by the fluid, if the teeth have been *frequently* washed. The acidity is inherent in the fluid only which is contiguous to the carious surface. It is not presumed that it is the *carbonic* acid; for this would fly off in gas in so warm a temperature as that of the human mouth. It was not derived from cyder, porter, or any acid drink; none having been taken. It is probably the *septic* or *phosphoric* acid, or a *mixture of both*. But on this Mr. Blanchet intends hereafter to be more explicit.

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PRODUCTION OF INFLAMMABLE AIR BY CAUSING THE GALVANIC INFLUENCE TO PASS THROUGH WATER.

Messrs. Mitchill and Blanchet have repeated the celebrated experiment of Signor Volta, by which water is believed to be decomposed by the galvanic fluid, and have obtained nearly the same results. Having constructed a pile of forty half-crowns in contact with as many plates of zinc, and placed pieces of wetted wrapping-paper between them, they found (when the apparatus was new, and had been used but little), that by touching the silver at the bottom with an iron wire, and the zinc at the top of the column with the finger, a small shock could be felt, sometimes faintly, at the point of contact, sometimes as high as the second joint of the finger, and sometimes reaching even up to the third. The metallic pieces lose gradually their influence by use, until they will impart no



shocks at all. This is owing to an oxydation of the zinc, and, as would appear from the discolouration of the silver, to a similar effect wrought upon that metal too, or of the copper with which it is alloyed. The oxydated portions may be removed, and the virtue of the metals restored, by washing them in a weak solution of muriatic acid; and, in proportion as they become oxydated afterwards, they again lose their power.

When the galvanic influence is made to pass through boiled rain-water, from the point of one iron wire to that of another, a great number of minute air-bubbles are disengaged from the neighbourhood of one of the points. Mr. Blanchet has satisfied himself that these consist of inflammable air, and that it is not the point whence the bubbles proceed, but *the opposite one*, which becomes rusty. Part of this rust of iron floats about in the form of little clouds in the water. When the experiment is made in the dark, there is no sensible light like electrical sparks evolved in the course of the experiment.

Professor Mitchill is, however, not convinced that the inflammable air obtained is a proof of the decomposition of water. As the basis of that air, in his judgment, is a constituent part of metals in their ordinary state, the small quantity procured in the experiment may as well be supposed to proceed from the iron: and the iron, deprived of its phlogiston, then takes on the rusty appearance which has erroneously been called an oxyd, though, in fact, it is nothing more than that metal in a *dephlogisticated form*.

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DONATIONS TO COLUMBIA COLLEGE.

Francis Maseres, Esq. F. R. S. Cursitor Baron of the Exchequer in England, who has long distinguished himself for his zeal in cultivating mathematical science, has presented to the College of New-York the third volume, in 4to, of his *Scriptores Logarithmici*. The two former volumes of this valuable work had been given by the publisher before. The present contains, among other things, a discourse by Baron Maseres himself, on a method of finding, by means of Sir Isaac Newton's binomial theorem, the near value of certain infinite serieses; and another on the reversion of infinite serieses.—Mr. Walter W. Cooper, of Birmingham, has also given to the same institution an ingeniously devised machine for ventilating a sick person's apartment, and carrying away the contaminated air stagnating around the body.—And, from Professor Duncan, of Edinburgh, have been received the Inaugural Dissertations published by the medical graduates, for the two last years, in that university.

## REMARKABLE MIGRATION OF BIRDS IN THE WINTER 1801.

So mild was the weather in New-York, that, before the end of February, 1801, blue-birds (*motacilla sialis*), black-birds (*gracula quiscalis*?), wood-cocks (*scolopax gallinago*), and blue-herons (*ardea* ), had arrived on Long-Island, from their winter quarters in the southern latitudes. This is about three weeks sooner than their usual time of migrating northward, at this place. The ice in the Hudson broke up on the 28th of February, so early that a sloop from Albany, which is situated 160 miles north, arrived in New-York on the 3d of March, after a passage of 26 hours. The common time of the opening of the navigation at Albany, is St. Patrick's day, or the 17th of March. The weather in the month of January was moist and mild. When snow was wanted by Dr. Mitchill for making Fahrenheit's refrigerating experiments, there was none to be got. Very little snow fell during that month. The third day was the coldest in the winter. The general temperature of February was colder than that of the preceding month, but more days were dry and clear, and the last week remarkably mild. The weather during March has been unusually variable and moist, with a great deal of rain.

REMARKS ON A SPECIES OF THE AMERICAN SNIPE, OR SAND-PIPER, *by W. D. of New-York.*

On the 27th of August, 1799, I observed a peculiarity in a bird which I have been accustomed to consider as of the Snipe species, which induced me to make the following memorandum:

'Shot at a single snipe upon the beach, and broke its wing, without otherwise injuring it: the bird, on being pursued, ran briskly along upon the sand, until finding that I gained on it, it then threw itself into the water, and swam from the shore. I followed it, on which, to my great astonishment, I saw it precipitate itself to the bottom, which it did instantaneously, and without any apparent exertion. The water being clear, and the bottom clean, I saw it running from me with the rapidity of a crab, an image impressed upon my mind by the similarity of its motion and appearance to those of that creature in the same situation. I chased it thus eight or nine feet, and took it by darting my arm to the bottom. I have since much regretted that I did not wait to see how long it could have continued in this extraordinary situation, or if it could or would have repeated the diving on coming up to the surface.' This bird is very fine as an article of food. Its shape and plumage



are remarkably delicate. It is found on the beach near the sea shore, but generally solitary, or at most only in pairs. It is likewise frequent on the upland and on the borders of fresh water ponds. I never saw this species in flocks. They run very rapidly; are very shy; have a note, when alarmed, resembling the sound 'pee wee,' pronounced short. When walking or standing they have a continual *up-and-down* motion of the head and tail. Their size is less than that of the English snipe, or little woodcock, and larger than the ring-necked snipe.

I last summer saw another individual of the same species make use of the same means to escape, after being wing-broken, and pursued into the water.

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## New Patents, Inventions and Discoveries.

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*A Description of various Machines and Engines invented by Mr. APOLLOS KINSLEY, now resident in the City of New-York.*

### 1. FOR MAKING PRINTERS' TYPES.

**T**HIS machine is constructed on five different models. The mode of operation is, by passing type-moulds (of a new and peculiar form) under the bottom of a vertical tube, filled with type metal, kept constantly in a state of fusion. Forty moulds and matrices, for different letters, are fixed in a sliding brass frame, to move under the bottom of the tube, containing the melted metal, and pass, in close contact, with a polished plate at the bottom of the same, by which means the moulds are filled, and the superfluous metal, or *sprews*, is cut off. The moulds are moved backward and forward under the tube, by turning a crank, and, by the same operation, the moulds open, discharge the types, and close again in continual succession.

The Encyclopædia states, that, in the usual way, one man will cast three thousand types in a day, and another day is required to cut off the sprews. The inventor supposes that his machine will cast 5000 types in one hour, and cut off the *sprews* at the same time.

2. A PRINTING-PRESS ON THREE MODELS.—In the first of these the types are placed perpendicularly on a level stone, or plate of metal, and ink is applied to the types by means of rollers covered with soft leather, and the rollers are supplied with ink by passing under a box containing it, having a narrow

aperture in the bottom. The impression is made on the paper by passing the same, with the types, under a roller covered with several folds of cloth. The whole machinery is put in motion by the turning of a crank.

In another of these presses, the plate against which the types are fixed stands perpendicularly, and has a set of types on each side. This is moved upwards and downwards between two sets of rollers, and thus prints two sheets at once.

In the third model, the types (made for the purpose) are fixed round a cylinder, and confined to it; the paper to be printed is pressed between this cylinder and a roller covered with cloth, and the ink is supplied by rollers in the same manner as before mentioned. It is calculated that by either of these modes one man and a boy will print four sheets in the same time that two men can now print one, and with more ease.

A small press on this model was made a few years since, and, on experiment, printed very well, and very expeditiously. These printing machines, and several others, have not as yet been put into operation on a larger scale, as the indisposition of the inventor for two years past has prevented him from making the necessary exertions.

3. THREE STEAM ENGINES, ON DIFFERENT CONSTRUCTIONS—The *first* of which has a uniform circular motion round an axis, by means of a column of water. This engine has no more friction than what is produced by the turning of its axis, loaded with the water passing through a smooth circular tube; which occasions but a trifling resistance to the steam. It is extremely simple in its parts, being chiefly made of wood, and not liable to derangement.

The *second* is composed of a brass or iron cylinder, closed at each end by a polished metal plate, through the center of which plates and cylinder is a metallic axis, made to turn in any direction; to which is fixed a solid wing or piston, packed with some elastic substance to make it air and steam tight. On the inner surface of the cylinder, on and against each of the plates before mentioned, this axis and wing have an alternate motion round the centre of the cylinder, by the application of steam on the one side of the wing, and at the same time a communication to a condenser or vacuum on the opposite side; which powers are alternately reversed by opening and shutting two valves, or by turning a brass cock, either of which is moved by the operation of the engine without manual assistance. The cylinder is divided by a metallic plate on one side, between the axis and its inner surface; from which division,



being air tight on all sides, the steam *re-acts*, and from that acts against the wing or piston before mentioned.

The *third* differs from the second only in this respect, that it has two wings or pistons fixed on one axis in such a manner as to move in opposite directions till they meet; and are then, by means of steam, forced asunder till they again meet on the opposite side of the cylinder. This operation of the engine is effected with a single brass cock.

The two last mentioned engines are calculated to act with great power, without occupying that large space required for those on the common plan, and which are incumbered with a massy beam, and a ponderous fly wheel; and they are cheaper in their construction, move with much less friction, and are not subject to disorder. They are calculated to move a saw-mill, a boat, &c. without any cog-wheels, or additional geers to give the motion required. One of them has been made to give a *rotatory* motion of such simple and convenient application that it might be rendered very serviceable in a grist-mill or other machinery. The two last are now constructing at Corlear's Hook, in this city, for the purpose of being applied to a boat.

4. A SHIP'S PUMP, OR A FIRE-ENGINE ON TWO MODELS. These are suction and forcing pumps on a new plan. In one there is an alternate motion of an axis and piston, by means of ropes, in a cylinder closed at each end, and placed horizontally: the alternate motion of the piston draws water into the cylinder from beneath, from the depth of thirty feet, and will, at the same time, force it in a continual stream to any height, through a leathern hose, and to a very great height in the open air, in proportion to the force applied. One of these engines, with a brass cylinder, twelve inches long, and twelve inches diameter, has raised about three hundred gallons of water in a minute, to the height of twenty-six feet.

The second is differently constructed, has a continual motion round an axis, and is moved by a double crank on the capstan of a ship, or otherwise.

Either of them is suitable for a ship's pump or a fire-engine. They are of smaller dimensions, less liable to disorder, and will discharge more water than those in common use. The frigates President, New-York, Connecticut, and Trumbull, are furnished with them, and employ them as pumps and fire engines; they are serviceable in wetting the sails, washing the decks, &c. and when used as pumps, they are attended with several peculiar advantages; for one that is capable of raising three hundred gallons of water in a minute, occupies, with all

aperture in the bottom. The impression is made on the paper by passing the same, with the types, under a roller covered with several folds of cloth. The whole machinery is put in motion by the turning of a crank.

In another of these presses, the plate against which the types are fixed stands perpendicularly, and has a set of types on each side. This is moved upwards and downwards between two sets of rollers, and thus prints two sheets at once.

In the third model, the types (made for the purpose) are fixed round a cylinder, and confined to it; the paper to be printed is pressed between this cylinder and a roller covered with cloth, and the ink is supplied by rollers in the same manner as before mentioned. It is calculated that by either of these modes one man and a boy will print four sheets in the same time that two men can now print one, and with more ease.

A small press on this model was made a few years since, and, on experiment, printed very well, and very expeditiously. These printing machines, and several others, have not as yet been put into operation on a larger scale, as the indisposition of the inventor for two years past has prevented him from making the necessary exertions.

3. THREE STEAM ENGINES, ON DIFFERENT CONSTRUCTIONS—The *first* of which has a uniform circular motion round an axis, by means of a column of water. This engine has no more friction than what is produced by the turning of its axis, loaded with the water passing through a smooth circular tube; which occasions but a trifling resistance to the steam. It is extremely simple in its parts, being chiefly made of wood, and not liable to derangement.

The *second* is composed of a brass or iron cylinder, closed at each end by a polished metal plate, through the center of which plates and cylinder is a metallic axis, made to turn in any direction; to which is fixed a solid wing or piston, packed with some elastic substance to make it air and steam tight. On the inner surface of the cylinder, on and against each of the plates before mentioned, this axis and wing have an alternate motion round the centre of the cylinder, by the application of steam on the one side of the wing, and at the same time a communication to a condenser or vacuum on the opposite side; which powers are alternately reversed by opening and shutting two valves, or by turning a brass cock, either of which is moved by the operation of the engine without manual assistance. The cylinder is divided by a metallic plate on one side, between the axis and its inner surface; from which division,



being air tight on all sides, the steam *re-acts*, and from that acts against the wing or piston before mentioned.

The *third* differs from the second only in this respect, that it has two wings or pistons fixed on one axis in such a manner as to move in opposite directions till they meet; and are then, by means of steam, forced asunder till they again meet on the opposite side of the cylinder. This operation of the engine is effected with a single brass cock.

The two last mentioned engines are calculated to act with great power, without occupying that large space required for those on the common plan, and which are incumbered with a massy beam, and a ponderous fly wheel; and they are cheaper in their construction, move with much less friction, and are not subject to disorder. They are calculated to move a saw-mill, a boat, &c. without any cog-wheels, or additional geers to give the motion required. One of them has been made to give a *rotatory* motion of such simple and convenient application that it might be rendered very serviceable in a grist-mill or other machinery. The two last are now constructing at Corlear's Hook, in this city, for the purpose of being applied to a boat.

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its appendages, not much more space than a common barrel; and as it may be worked by ropes, these may be extended in such a manner, that fifty men may work at it, if necessary, at once.

This pump may be placed on the lower deck, safe from cannon shot, and the water conducted to a sufficient height by means of a leathern hose, which will admit of easy repair in case of accident.

5. MACHINE FOR MAKING BRICKS, ON TWO MODELS. The clay is tempered by a perpendicular axis, with cutters placed obliquely, and turned round in a hollow cylinder, at the bottom of which it is received into moulds presented in succession, the full ones being shoved out by the empty ones.

These machines have been established in various parts of the continent, and continue to work with profit, except in those places where the workmen belonging to the brick manufactures have opposed, with violence, the use of them, on account of the reduction of the number of hands, and the diminution of wages occasioned by the new machine. Some of the largest buildings in the United States have been erected with bricks made in this new mode. Twelve thousand excellent bricks have been made in this manner in one day, which number is as great as can be spread around the machine at a convenient distance.

6. A MACHINE FOR MAKING PINS, which heads and points twelve pins at every revolution of a wheel and crank, that may be turned by a boy.

7. A MACHINE FOR CUTTING SCREWS.

8. A NEW KIND OF OARS FOR IMPELLING A BOAT.

9. A MACHINE ON THREE MODELS FOR CUTTING TOBACCO—One of which has cut a hogshhead of tobacco in a day.

10. A STRIKING CLOCK, with but one cog wheel, without pendulum or balance wheel.

11. A MACHINE FOR CASTING LEADEN BULLETS, by which one man may easily cast a ton of them in one day.

12. A MACHINE FOR CURRYING LEATHER, which much abridges the manual labour of that business.

As no patents have been obtained by Mr. K. for several of the above mentioned inventions, we forbear giving a more particular description of them at present. We are indebted to the inventor, a man of truly original genius, for the foregoing account.



## PERPETUAL SEA-LOG.

A patent has been granted to Mr. CHESTER GOULD, of the county of Oneida, New-York, merchant, for an instrument, or log, for ascertaining a ship's distance at sea.

The machine used by the patentee is a cylinder of brass, or other material not liable to be injured by salt water, of about three inches and a half in diameter, and nine or ten inches in length. To one end of the cylinder a head-piece of brass wire is screwed, in order to detain any sea-weed or other floating substances which might get within, and interrupt the working of the machinery. This latter is composed of a fly wheel, revolving on its axis, and set within the inside of the cylinder, so as to present itself endways to the water, and takes its motion from the oblique or angular position of the vanes, like a common wind-mill or smock-jack. All the accuracy of the instrument depends essentially upon the exactness of position of the vanes of the fly wheel, as it is on the angle at which they are set that the calculation of velocity of current is calculated. On the axis of this wheel is fixed a pinion head of eight leaves, which moves a contrate wheel of ninety-six teeth, the pinion of which stands across the cylinder. Behind this are five more wheels, the four last of which have sixty teeth each; each of these carries an index round a circle, graduated in ten equal parts, the numbers of which are successively reversed, because the wheels move contrary ways. If the angle of the fly wheel is regulated so as to equal the twenty-fourth of a circle, or fifteen degrees, then the first wheel will make one revolution for every eight feet and a quarter that the machine moves through the water; the second wheel for every six rods; the third, every thirty-seven rods; the fourth, every three hundred and seventy rods, or a mile sea-measure; the fifth, every ten miles, &c. This machine works entirely under water, and is preserved in an horizontal position by a plate of brass attached to the cylinder on the opposite side from the machinery.

Mr. John Galvin, sailing-master of the frigate United States, on the first trial of this log, observes: 'On our voyage from America to Europe, and by paying strict attention to the same, we found the principles on which the machine is constructed, to be just and accurate in its measurement; but ours being the first that ever went to sea, and owing to the badness of soldering, the fly wheel failed; but this cannot be considered as any objection to the utility of the machine. I have examined the machine on its present construction, and from the improvements that are made, as it was suggested to the

proprietors, can give it candidly as my opinion, that it is capable of meeting every circumstance at sea (currents excepted), and giving the true distance sailed, and contributing greatly to the ease and accuracy of keeping a ship's reckoning.'

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MACHINE FOR EXPEDITING THE BUSINESS OF TANNING.

Mr. JAMES COX, of Rahway, in East-Jersey, has obtained letters patent for a machine of his invention, to save labour in tan-yards. It consists of sets of frames adapted to the vats, on which the hides are to be stretched, and in such a secured manner as to be at once in a situation to be acted upon by the fluid in which they are immersed, and to be easily lifted out in a body, for airing, by the strength of one or two men. Thus, in the operations of soaking in common water, in lime-water, &c. the hides are handled with very little expenditure of time or strength. Good judges are of opinion, on trial, that Mr. Cox's invention promises to be of great utility in that extensive branch of manufacture.

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PATENT FOR RAISING WINDOWS.

Mr. WILLIAM YOUNG, of Connecticut, has obtained a patent for a new mode of raising sash windows, by means of cork. The contrivance is very simple, and attended with scarcely any expense. Three or four holes are bored in the sides of the sash, into which common bottle corks are inserted, projecting about the sixteenth of an inch. These press against the window frames along the usual groove, and, by their elasticity, support the sash at any height to which it may be lifted. Mr. J. R. Livingston, of this city, has purchased the patent right, in and for the State of New-York.

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WHEAT MACHINE.

Mr. CHRISTOPHER HOXIE, of Hudson, has invented what he terms a *wheat machine*, which will, in all probability, be one of the most useful and valuable machines ever introduced into society. It will thresh and clean from twenty to one hundred bushels in a day, according to its size. It is turned by wind, water, horse, or crank, and is supplied by the assistance of one or two small children who can lift a sheaf. Large quantities of any kind of grain may be extracted from the straw or chaff in a day; the cockle and the smut are also separated, and the pure wheat collected into the garner.



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New Publications, and Works preparing for  
the Press.

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**D**R. WOODHOUSE, Professor of Chemistry in the University of Pennsylvania, intends to publish, in the autumn, or ensuing spring, an American Dispensatory, which will contain,

1st. The elements of chemistry and pharmacy.

2dly. The materia medica; or an history of the different substances employed in medicine, with an account of the most active indigenous plants of the United States, and a theory of their action on the human body.

3dly. The medicinal preparations most commonly used in hospitals; in the private practice of physicians, and of various foreign pharmacopæias.

4thly. A table of all the mercurial and antimonial preparations.

5thly. The compositions of the principal quack medicines, as Maremont's drops, Turlington's balsam, James' powders, &c. &c.

6thly. A copperplate of chemical apparatus.

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Mr. JOHN DAVIS, of the city of New-York, has issued proposals for publishing by subscription 'the Wanderings of William, or the Inconstancy of Youth: being a Sequel to the Farmer of New-Jersey.' To be published in a duodecimo volume of 200 pages.

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Mr. H. CARITAT, bookseller, proposes to publish a volume of Modern Poetry, designed as a second volume to the London edition of *Elegant Extracts in Verse*. The plan, which appears comprehensive and judicious, will give to the reader, at the moderate price of five dollars, all the modern poetry not comprised in any of the collections heretofore made, and which lies dispersed in a great number of volumes, the actual cost of which is stated at seventy dollars.

Among the authors whose poems are to be inserted, we observe Cowper, Coleridge, Gifford, Rogers, Roscoe, Sotheby, Seward, Lord Orford, Hoole, Bidlake, Lewis, Knight, Fox, Richards, Campbell, Burns, C. Smith, Townsend, M'Kenzie, Polwhele, Sir William Jones, Mrs. West, Burger, Hayley, and Sargent; and the Annual Anthology, containing the poetry

of Southey, Dyer, Lamb, Lloyd, Robinson, Opie, Beddoes, &c. &c. and the Pursuits of Literature. The work is to be edited by Mr. JOHN DAVIS.

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‘The Powers of Genius, a poem, in three parts, by JOHN BLAIR LINN, A. M. of Philadelphia,’ has just been published by Mr. DICKINS, of Philadelphia, in a very neat duodecimo volume.

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Mr. G. F. HOPKINS, and BROWN and STANSBURY, of this city, have just published, in two volumes 8vo. from the London quarto edition, ‘Practical Education, by MARIA EDGEWORTH and RICHARD LOVEL EDGEWORTH.’—This edition of this very important and interesting work, for its superior neatness and correctness, does great credit to the publishers.

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‘The Poetical Works of the late ST. JOHN HONEYWOOD, Esq.’ are now in the press, and will be shortly published by Messrs. T. and J. SWORDS, in one volume 12mo. The well-known genius and talents of Mr. HONEYWOOD afford reason to expect a rich and brilliant addition to the stock of American poetry.

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The medical professors in Philadelphia are about publishing a *Thesaurus Medicus*, or collection of the best Inaugural Dissertations which have been written by the graduates of the University of Pennsylvania.

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CHARLES CALDWELL, M. D. of Philadelphia, has lately published a work, entitled, ‘Medical and Physical Memoirs, containing, among other subjects, a particular Inquiry into the Origin and Nature of the late Pestilential Epidemics of the United States,’ in one volume 8vo. from the press of BRADFORD.

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RAPINE CONRAD and Co. Washington, have published a pamphlet, entitled, ‘Thoughts on the increasing Wealth and National Economy of the United States of America;’ with a statistical Table for the United States, for a succession of years, compiled chiefly from official documents.

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An original pamphlet, by THOMAS PAINE, entitled, ‘Compact Maritime,’ has lately been published by S. H. SMITH, Washington.



*A Manuel of Parliamentary Practice*, for the use of the Senate of the United States, by THOMAS JEFFERSON, has lately issued from the press of S. H. SMITH.

A pamphlet has lately been published at Washington, from the press of SAMUEL HARRISON SMITH, entitled, 'Considerations on the Government of the Territory of Columbia, as they recently appeared in the National Intelligencer, under the signature of Epaminondas;' and another printed at Georgetown, by GREEN and HILL, entitled, 'Epaminondas on the Government of the Territory of Columbia, No. V.' being a review of a work on the same subject by a private citizen.

'The Annual Register, or the Virginia Repository, for the year 1800,' has just been published by Mr. SMITH, at Washington.

Mr. CARITAT, bookseller, of New-York, intends to publish, in two large 8vo. volumes, a work, entitled, '*A Code of Commercial and Maritime Law, adapted to the United States of America*,' for the composition and compilation of which he has engaged a gentleman of the profession of the law, in this city, a native American, and well acquainted with the laws and customs of this country. In design it is similar to the *English Lex Mercatoria*, but on a plan far more systematic and comprehensive than that work, which, from a variety of causes, has now become almost useless to an American merchant or lawyer. It will be printed in the best manner, and put to press as soon as is consistent with the magnitude and importance of the undertaking.

A new edition of Mr. JEFFERSON's 'Notes on Virginia,' with an appendix, a map of that State, and a head of the author, has just been published by FURMAN & LOUDON.

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## CORRESPONDENCE.

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A NOTE has been received from *Candidus*, requesting the insertion of his remarks on the review of Low's Poems, agreeably to promise. See Monthly Magazine and American Review, vol. iii. p. 179, 266, and 480.

The distinct departments of *Magazine* and *Review* rendered it easy to gratify the wishes of those who were desirous to discuss points of criticism, or to vindicate their performances from any supposed injustice in our decisions, by giving a place to their remarks in the former. But the change which has taken place in the plan of the publication, it being now chiefly a *Review*, renders it impracticable to continue that indulgence to correspondents. A regard to the convenience of the public, and that of our own, as well as a sense of propriety, induces us to avoid all subordinate controversy about the rectitude of our own opinions as critics. It would be expecting too much from us as *Reviewers*, that we should consent to publish all the personal sarcasm and abuse which a spleetic or offended author, or author's friend, in the paroxysms of ill-humour, may think fit to utter against us; nor would the majority of our readers be pleased to see so much space occupied with things of that sort. Errors in language, or mistakes in matters of fact, we shall always be ready to rectify. We know of no perfect or unalterable standard of literary worth; and in whatever concerns the exercise of taste and judgment, the public must decide between us and the author. We shall always, in justice to ourselves and that public, pronounce with deliberation and candour; nor shall we lightly retract opinions thus advisedly given.

We hope *Candidus* will perceive the propriety of the reasons which induce us, independent of the length of his communication, equal to a dozen of our printed pages, to decline inserting it in the 'American Review and Literary Journal.'

We repeat, that Mr. Low was, and is, wholly unknown to us, except from his book, and by that alone have we estimated his talents as a poet.

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### ERRATA.

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Page 16, line 26, after 'of all' dele *other*.

52, 21, in part of the impression, for 'Friers,' read *Triers*, or *Treves*.

84, at the bottom, in the first word of the second line of the quotation, for 'When,' read *Where*.

And read the second couplet thus:

'While gentle Hebe brings the wine,  
'Press'd from the juicy curling vine.'



# Medical Publications.

The following Medical Publications may be had at the Book-Store of T. & J. Ashurst, No. 99 Pearl-Street, New-York.

ASTIN on the Spleen,  
Baillie's Medical Anatomy,  
Baillie's Materia Medica,  
Baillie's Manual on the Venereal  
Disease on the Yellow Fever,  
Baillie's Contributions  
Baillie on Consumption,  
Baillie on the Hydrocele,  
Baillie's Anatomy,  
Baillie's Surgery,  
Baillie's Venereal,  
Baillie's Materia Medica,  
Baillie on the Diseases of Scabies,  
Baillie's Physiology,  
Baillie's Elements,  
Baillie's Observations on the Zoono-  
miasis,  
Baillie's Domestic Medicine,  
Baillie's Anatomy of the Gravid  
Uterus,  
Baillie's Anatomy,  
Baillie on the Diseases of Long-  
Vivacity,  
Baillie on the Diseases of  
Haemorrhage,  
Baillie's Institutes,  
Baillie's Practice,  
Baillie's Zoonomiasis,  
Baillie's Annals of Medicine,  
1798 and 1799,  
Baillie's Medical Commentaries,  
Baillie's Dispensatory,  
Baillie's Medical Pocket-Book,  
Baillie's Medical Philosophy,  
Baillie on the Gout,  
Baillie's Surgery,  
Baillie's Cases,  
Baillie's Midwifery,  
Baillie's Regimental Surgeon,  
Baillie's Clinical Cases,  
Baillie's Medical Dictionary,

Hosack's Introductory Lecture,  
Howard on the Venereal,  
Hunter on the Blood,  
Hunter on the Gravid Uterus,  
Jackson on Fever,  
Lewis' Dispensatory,  
Lewis' Materia Medica,  
London Practice of Physic,  
Medical and Physical Journal,  
Medical Repository,  
Medical Transactions,  
Memoirs of the London Medical  
Society,  
Moore's Medical Sketches,  
Nisbet's Clinical Guide,  
Ortyd on Diseases,  
Osborne's Midwifery,  
Pole's Instructor,  
Quincy's Lexicon,  
Rush's Inquiries,  
Rush's Lectures on Animal Life,  
Rush's Observations on the Yellow  
Fever,  
Rush's Second Address to the Citi-  
zens of Philadelphia,  
Saunders on the Liver,  
Seaman's Midwife's Monitor,  
Swedeaur on the Venereal,  
System of Anatomy,  
Temple's Practice,  
Tissot on the Small Pox,  
Trotter on the Diseases of Seamen,  
Underwood on the Diseases of  
Children,  
Walker's Memoirs of Medicine,  
Webster on Yellow Fever,  
White's Surgery,  
Willich's Lectures on Diet and  
Regimen,  
Yates and Maclean's Science of Life.

Also, among a variety of others, the following Works on  
Botany, Chemistry, Electricity, Natural Philosophy, &c.

Bonnycastle's Electricity,  
Bonnycastle's Astronomy,  
Bonnycastle's Geometry,  
Bonnycastle's Algebra,

Bonnycastle's Mensuration,  
Bonnycastle's Arithmetic,  
Cavallon Electricity,  
Chapral's Chemistry,

